The Bombay Guardian.

PUBLISHED EVERY SATURDAY MORNING.

VOL. XXIX. New Series.—No. 32. SATURDAY, AUGUST 11, 1883.

Rs. 6 PER ANNUM IN ADVANCE WITH INDIAN POSTAGE Rs. 7-10.
SINGLE COPY ANNAS TWO

INTERNATIONAL BIBLE STUDY.

August 12th 1883.——Acts XI. 19—30.
For Comment see last *Guardian*.
August 19th 1883.——Acts XII. 1—19.

The spirit of persecution never slumbered long in the infancy of the church, or at any time when she appeared in her beautiful garments. Men do not like that their own unworthy attire should be brought into such strong relief. When the church so far forgets her vocation as to go in for the millinery and paraphernalia and glitter of this world, then the adversary draws in his horns; his friends within the camp are serving him better than any armed force outside could do. Herod the king found it his policy to attack the church in its leaders. He put to death James, the brother of John, the son of Zebedee. Compared with his brother's his course was soon run. Yet he had seen the kingdom of God come with no little power in Jerusalem and in all Judea and in many provinces of the Gentiles. The Gamaliel policy had been tried by the Jewish authorities for a season, and they were not satisfied with the result. The Jews were glad when Herod exhibited this decision, and expressed their satisfaction so unequivocally, that he proceeded to take Peter also, putting him in prison until the passover should have gone by, and detailing 16 men to guard the prison, four on each watch of three hours. Matters now began to look alarming, and the Christians of Jerusalem gave themselves earnestly to prayer, remembering the word of Jesus, This kind goeth not out but by prayer and much fasting. The eve of the day when he was to be put to death arrived and he was still in prison. But Peter was ready to depart on the morrow, and took his sleep as unperturbedly as at any other time. He knew in whom he believed; there was no account to settle between him and Christ, or between him and his fellow-men. He had prayed for his enemies, and then laid him down between the soldiers to take his last sleep on earth. But the Master did not mean that his servant with whom he had had so much trouble in other days, should be so summarily dismissed from this place of testimony. Faith is more needed on earth than in heaven. "I am no more in the world, but these are in the world." Herod was perhaps not aware that Saul of Tarsus was now in Jerusalem or in the neighbourhood. Or perhaps he thought that the church would feel the blow more keenly if Peter were taken. Paul had not yet entered upon his grand itinerancies.

Peter was sleeping between two soldiers, to whom he was fastened by chains; and there were others before the door of the prison. Some that claim to be in the line of descent from Peter, have fancied themselves justified in using force to defeat their enemies; but the friends of Peter had no thought of attacking the prison where he was confined. They besieged the throne of grace, and accomplished more than if they had laid hold of carnal weapons. An angel of the Lord entered the prison without asking any man's permission; the light effulgent from his person filled the dungeon. He smote Peter on the side and raised him up, saying, Arise up quickly. And his chains fell off. The angel bade him gird himself and bind on his sandals. There is despatch but no precipitation. The angel overlooks nothing that in necessary for Peter's equipment. He bids him cast his garment about him and follow him. Peter obeyed but hardly knew whether he was awake or asleep. They passed the first guard and the second guard, and afterwards, by an iron gate, which opened to them without visible agency, they passed from the precincts of the prison to the city, soon after which the angel disappeared. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" In our own days it is not thought proper for these ministering ones to be visible as they fulfil their errands of mercy, and they accordingly accommodate themselves to the spirit of the age and whatever they do do it secretly.

Peter found himself alone, at the dead of night, in the heart of Jerusalem, and gradually realized the situation. He saw that the Lord had brought him forth from prison, and that the time had not yet come of which Jesus had spoken to him at the sea of Galilee, after his resurrection (John xxi. 18,19). Considering the matter, Peter decided to go to the house of Mary the mother of Mark. They were having an all-night prayer-meeting at that house, specially to pray for Peter. They were doubtless praying in faith, though they had little idea of the way in which the deliverance of Peter would be effected. Perhaps they thought that some impression would be made upon the mind of Herod, leading him to postpone the execution. And yet they might have remembered that on a previous occasion God had sent an angel to bring the apostles out of prison. At all events, when Rhoda announced to the praying band that Peter was actually there at the door, they could not believe it. At first they thought she was out of her mind; then they thought that it was his angel, his celestial counterpart. So, on the day of Christ's resurrection, when he appeared at even to the assembled apostles, they thought it was a spirit that had taken the form of Jesus. It is pleasant to notice the gladness with which Rhoda rushes in to tell them of the arrival of Peter, not even stopping to give him admittance; it is a touch of nature; and it shows how servants and masters were all one in Christ. Peter at last is recognized and admitted; and as soon as their ebullitions of joy give him the opportunity, he tells how God had accomplished his deliverance. After that he bids them tell the news to James (the brother of Jesus) and to the other brethren, and took his departure, leaving the city as soon as the gates were open, before his escape was yet known to the guards.

"I send you forth as s eep among wolves," said Jesus. It is only as they witness to the truth that men need, but dislike, that they arouse enmity and are as sheep among wolves. But when David had the charge of a flock of sheep he defended them from a bear and from a lion: and He that is with us is mighter than all who are against us. He has the command of all resources. Our supreme desire is to glorify him and make known the fulness of his saving power. If this can be best effected by our suffering death, as Stephen did and James and John the Baptist, be it so; if best by our deliverance let us look for deliverance.

WEEKLY REVIEW.

—Romanists often bequeath money to be paid for masses to get their souls out of purgatory. Some cases of this kind have lately been contested in the United States Courts of law. A judge in Illinois decided that the case was a valid one, the law having nothing to do with the alleged 'superstitious use.' But Judge Freedman in New York held that money might be given in trust for any purpose not illegal or immoral. Four conditions were stated. 1. A subject matter. 2. A person competent to create a trust. 3. A person capable of acting as trustee. 4 One for whose benefit the trust is held. The first three conditions had been fulfilled, but the fourth could not be, as the beneficiary was dead. "The soul of a departed person is not in any sense subject to the jurisdiction of any legal tribunal." The will thus becomes invalid and the property must go to the relatives. There will possibly be an appeal from this decision, as the church of Rome is largely dependent on such bequests. It should be urged on behalf of that Church that it is not really the soul in purgatory that is benefited, but the priest who performs the mass. The clergy are the real beneficiaries. To this however it might be replied that the priests could perform the masses without money, and that it is not possible to conceive of priests so diabolically wicked as to leave in purgatory those whom they could extricate by a few Latin words.

—We may here refer to the death of Archbishop Purcell, of the Church of Rome, in the United States, aged 84. A few years ago he obtained an unhappy celebrity by the exposure of his banking operations. Some thousands of persons had been induced to entrust their money to him, instead of the Savings' Bank, and when there came a time of scarcity called upon him for it, but

called in vain, as he had spent the whole, nearly four millions of dollars, in building churches, convents &c. He has spent the last few years in retirement.

—We confess that we are not sorry that Mr. Gladstone's bargain with M. de Lesseps has fallen through. It does not appear to us that M. de Lesseps is quite the man to be entrusted with the fortunes of England in the great future now dawning upon the world. The tone of haughty denunciation in which he expressed his mind about England's use of the Canal last year in connection with the Egyptian expedition, is a revelation that should not be forgotten. We do not blame him that he is French and not English, but we do not think that England can afford to give him eight millions stg. to double the Suez Canal. TheO verland Mail says :

The Government suffers a good deal by contrast with M. de Lesseps. They are anxious, before all things, to be cosmopolitan—un-English even—in ambition and in attitude; he, in attitude and ambition, is before all things resolute to be national, patriotic, French of the French. The comparison, as we have noted, is altogether to his advantage. We, with a bargain to drive and enormous practical issues at stake, have wrecked ourselves on a vague abstraction of principle; while he has kept his interests, and his country's, steadily in view, has worked as a Frenchman for France, and —theoretically, at least—has crowned his efforts with success. Of course he is fortunate in his opponents; but we are none the more consolable for that.

—Some sonnets bearing the well-known initials W. W. have appeared in a Bombay paper, on the subject of Casamicciola, lately destroyed by earthquake, in its bearing on the question of a moral Governor of the universe. Shakespeare thought it not unworthy of his genius to trace some 'soul of goodness' in earthly calamities; but W. W. cannot dispose of the problem of life in this way.

"If one whose will no rival wills withstood
Planned once and framed this earth on which we dwell,
Was it for us his sons he planned it well,
Was it for man his voice pronounced it good?

Yes, for man unfallen. When "God saw every thing that he had made, and behold, it was very good," man had not sinned. When Adam and Eve sinned death entered the world. If a man shuts his eyes to the fact that the inhabitants of the world are reckless of the will of the Sovereign, he will find unsolved problems enough.

Sages there are, I know, of tranquil will,
Who find in all disharmony some gair,
See Reason founded on Unreason's reign
Exhaust the dark contingencies of ill.

These smile aside the thoughts which wound or kill,
And lightly answer with unaltered voice
The haggard monster, born not to rejoice,
The Sphinx whose riddle is unanswered still.

But long since weary of their anodyne,
I bear to watch the tragic pageantries
Of Death and Life with unaverted eyes,

And plead not with my spirit to divine,
Which finds herself among the energies
Inscrutable in act as in design.

That is to say, he remains an Agnostic. The wisest part is to know nothing; to be an unintelligent spectator of the things that befal mankind. Some of us (not philosophers) think it our privilege to learn something from the multiform catastrophes that flesh is heir to; e. g. to learn to be ready, so that when the summons shall come, in whatever form, we may serenely respond. There is a never-failing anodyne in the promise of God to cause all things to work together for good to them that love God, and at the same time a stimulus to do all that in us lies, to make men acquainted with the love of God.

—The *Indian War-Cry* publishes a statement received from England, probably from Genl. Booth, with regard to the Engle Tavern and Grecian Theatre purchased by him. We place this among our Selections. We earnestly hope that these places may not revert to their original uses.

—An avalanche of literature is to descend from Himalaya upon those who propose to read the Report of the Education Commission, to be ready in a few weeks. The Report itself will extend over 600 pp., while the Reports of the Provincial Committees and other supplemental matter, will occupy about 2500 pp. more. So says the *Bo. Educational Record.*

—France expends 20s. a head on War and 1s. 5d. on Education. England, 18s. 6d. on War and 3s. 1d. on Education, Russia respectively 10s. and 1½.

—Before the introduction of water from the Vehar-lake, Bombay was dependent on tanks. These are found in all parts of Bombay, some of them of immence size. Being scarcely used, the water stagnates, and they thus become pestilential. It is to us a wonder that these tanks should be allowed to breed miasma, year after year. Why is not the water utilized for the streets? The daily agitation would keep them from stagnating. Or, still better, why are they not reclaimed?

—On the whole, cholera appears to be dying out in Egypt It is still prevalent in Bombay and in Western India generally Efforts are put forth in Bombay to arrest the disease by securing the early treatment of those attacked. Many of the Natives lose all hope when they are attacked, and some of them seem to think it pious to let the Cholera-mother have her way. We are told that three deaths occurred in one house or hut in one night this last week; one died in the evening, another a few hours later, and another still later; but no remedial measures were adopted, nor information given to the municipal officer, till the next morning when the three corpses were found in the house. Still, the disease does not appear to be on the increase in Bombay.

—Mr. Gladstone holds out hopes that the offence given to the English at Tamatave will be condoned in some way; just how, does not yet appear. The Hovas show no signs of consenting to the French occupation. They resent it as deeply as the French do the loss of the Alsatian provinces.

—There have been outbreaks among the military in Spain, at three different points. The existing Government has not we fear been sufficiently considerate of the interests of the people, and nothing like the progress that has been witnessed in Italy, has taken place in Spain. The Government is not willing to be itself swayed by the Romish clergy, but is not unwilling that the people should be. We suppose that there are a good many there who would be glad to bring the institutions of the country into a closer resemblance to those of France. At the time of writing we know not how far the Spanish Government has succeeded in quelling these insurrectionary movements.

—The Rev. Dr. Valentine, of the Medical Mission, Agra, left Bombay last week for a visit to Great-Britain. Rev. Dr. P. Wilson is acting for him in his absence.

—Another of the sisterhood connected with the Missions of the Cowley Fathers in W. India, has joined the church of Rome. Is this the third or fourth who have thought it better to identify themselves with a system which they have been taught to imitate so carefully? These Ritualists teach their adherents that there is nothing on earth so worthy of being imitated as the church of Rome, and yet are quite taken aback when any of them go over to that church. Why is it that it is always the Sisters that thus secede, and not the Fathers?

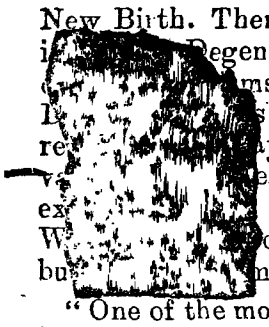
NOTICES OF BOOKS AND REPORTS.

"Natural Law in the Spirituat World" By Henry Drummond, F. R. S. E.; F. G. S. 1883. Hodder and Stoughton. 414 pp. Referring to the mistrust entertained for books that deal with Science and Religion, this author says: "In most cases where Science is either pitted against Religion or fused with it, there is some fatal misconception to begin with as to the scope and province of either." As his book treats of Law, he thinks it stands on a different footing. The point he seeks to establish is that many of the Laws of the Spiritual world are simply the Laws of the Natural world. It is evident that where similar ends are to be achieved, similar laws are likely to be used. The question is whether the end sought to be accomplished in the Spiritual world by means of religion, correspond in any sense to those that are contemplated in the Natural world. Our own conception of the matter is that sin is non-natural and has taken man into a province from whence he cannot be recovered by natural laws. The end is to recover him from a non-natural state to a natural condition; i. e. to bring him into harmony with universal law and the Government of a holy God. But Mr. Drummond tells us that for some time he was dissatisfied with Theology because it seemed to be unpossessed by Law, and that it was a great relief to him when he found that the operation of the same laws could be traced in both the natural and spiritual world. It is just possible that this dissatisfaction may have been caused by his hearty reception of some principles claimed by modern science, for which no adequate proof is offered, and which appear antagonistic to the teachings of revelation,—Evolution, for instance. But Mr. Drummond is an earnest student of the Scriptures, and proposes to be loyal to their teachings, and unhesitatingly insists upon all the great truths connected with salvation. The book is rather a remarkable one, quite out of the common run, pregnant with valuable thoughts, expressed with much felicity and copiousness, and is well fitted to be useful to many who have perhaps given more heed to science than to Revelation. It is written specially for those who are feeling their way to a Christian life. One difficulty is that he has to accept of the account of Nature given by Science and to reason from this: but the Bible shows that this is defective. "The heavens declare the glory of God and the firmament showeth his handiwork," says David. By means of the visible creation, the invisible perfections of God are revealed. But in the Cosmos of the man of science

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

there is no revelation of God. The end contemplated by the Almighty in creation, is not the end recognized by Science. Science (so-called) thus really mutilates herself. The necessity of a Revelation arises very much out of the fact that men do not find a revelation of God in nature; and modern Science says she can do nothing to help them in this matter. The difficulties that beset Mr. Drummond in Theology, beset us in what is called Science, which seems to us a self-limited half-knowledge. In Nature all is uniformity; and the Scientists say, we cannot hear of an Exception; Nature knows nothing of an Exception. Our reply is, Nature aims at the revelation of God; when the uniform action of her laws tends to make men uncognizant of the Mind that speaks through them, it is the most natural thing in the world that there should be some grand Exception testifying to that great Mind. It is better then that in our studies we begin with Religion, and lay therein the foundation for the study of Science. When we know what God's intent is in Nature, we shall be better prepared to study Nature. Mr. Drummond's idea is very much the reverse of this. He believes that Science offers a new basis for certainty in Religion.

It is only a little while that "Science" was babbling about Spontaneous Generation. This is now acknowledged to be baseless; there is no such thing. Biogenesis, or Life only from life, is declared by Huxley himself to be "victorious along the whole line at the present day." This law of Biogenesis Mr. Drummond finds examplified in the New Birth. Then again there is the Darwinian [illegible]egeneration; in the absence of [illegible]ms degenerate. This law Mr. [illegible]s in man's bias towards evil, re[illegible]y over him whenever ele[illegible]es are suspended. Many ex[illegible] are said in this connection. W[illegible]om now for a single extract, bu[illegible]mething next week.



"One of the most accurate definitions of life is,—the sum total of the functions which resist death. Spiritual life, in like manner is the sum total of the functions which resist sin. The soul's atmosphere is the daily trial, circumstance and temptation of the world. And as it is life alone which gives the plant power to utilize the elements and as, without it, they utilize it, so it is the spiritual life alone which gives the soul power to utilize temptation and trial; and without it they destroy the soul."

"A short Account of the Opposition to Christian Mission Work at Indore." This is a pamphlet of 25 pp. issued by the Canadian Presbyterian Mission, Indore. The principal facts here embodied have been already noticed in our columns. We can well understand that the brethren who have to encounter this opposition, should seek to enlist the sympathies of all who value the Gospel of Christ, that prayer may be made for them and such influences brought to bear on the authorities as may bring about religious liberty in the Holkar's territory. It does not appear to us an undue interference with the rights of Native Rajahs for the paramount Power to demand toleration and protection in the limits of those States for those who preach the Gospel. No one will be placed by this under any obligation to listen to what he dislikes. What kind of amity can there be between a Native Government and the Supreme Government of India, when the former denies to each and all of his subjects the right to become acquainted with the Christian religion? How can the Holkar reconcile it to his ideas of justice that throughout the immense extent of the British dominions in India there should be perfect protection for every shade of Hinduism, while in his own Principality it should be absolutely forbidden to hear a word about Christianity?

"The Purans. A monthly Amusing Magazine for English-speaking Readers.'- July. This contains extracts from the Rama' vijaya, and from the Bhaktivijaya. This little pamphlet with its pictorial illustrations, furnishes a very good idea of what popular Hinduism is throughout India in respect to the means of obtaining the favour of God. To study existing Hinduism, it is not necessary to go to the Vedas, though even in them we will find the roots of what is now generally believed; the more direct way is to read these extracts from the most popular writings. What do we find? We find that the one unfailing, ever-victorious way of obtaining pardon, peace, power with gods and men, is a kind of meditation in which the mind is abstracted from the recognition of sensible things. Morality, the keeping of God's commandments, virtue, generosity, chastity all this counts for nothing against the power of meditation. Next to this power is that which is obtained by ministering to those who attain to this state of abstraction, or are on the way to it. One of the extracts from the Bhakti-vijaya given in this number of *the Purans* tells of a potter called Gora Kumbar, a great devotee of Vithoba at Pandarpur. One day he was so absorbed in meditation that he trampled his infant son under his feet in the compound and killed him. When his wife returned and found her son dead she urged the husband to explain to her what had happened, and thus broke his meditation, whereupon he cursed her, vowing that he would never more be her husband. It was a matter not worth speaking of, either to him or to the God with whom he was in communion, that he should have killed his son; the wife was the guilty party for having interrupted his meditation. Nothing more characteristic of the Hindu notions of sin and righteousness, could be found. Again, some holy men having arrived at the house of Kabir, at night, his wife went into the bazaar to beg some food to set before them. A Wani, captivated by her appearance, agreed to give her food, if she would gratify his desires. She agreed to this, got the food and gave it to the holy men, and then told the husband the condition on which she had obtained it. The husband said she must fulfil the condition, and he himself carried her to the Wani. Then the latter repented. Other stories illustrate the immense merit of going on a pilgrimage to Punderpur.

"The *Voice of India.*" No. 7. The Table of Contents shows that the indigenous press of India is still much occupied with the Criminal Jurisdiction Bill, Local Self-Government, the Bengallee Contempt of Court Case, &c. A good many other subjects are treated. This journal is published at the *Bombay Gazette* Office.

"*Sacred Songs.*" Marathi. Bombay Tract and Book Soc. This is the 7th edition of the well-known Marathi Hymn-Book, formerly published by the Am. Mission. 42 additional hymns appear in this edition, bringing the number up to 607. This handsome volume has been printed at the Orphanage Press, Poona, and it does them great credit. Many a wearied eye will be refreshed by the more liberal type. The book is sold at 6 annas a copy.

"*The Chr. College Magazine.*" August. We have merely time at present to give the contents of this number. "Spiritual Culture: the Law of self-renouncement."—*R. Scott, M. A.*—"Where is now thy God?" *John Hay M. A., D. D.*—"J. Clerk Maxwell." II. *C. Michie Smith*, B. S., F. R. S. E.—"Student Life at Oxford." *W. H. Findlay, M. A.*—"Insectivorous Plants." *The Editor.* Besides Notices, Extracts &c.

The Bombay Guardian.

SATURDAY, AUGUST 11, 1883.

LESSONS IN THE LIFE OF MOSES. II.

Looking at the greater longevity still common in his day (as compared with ours), Moses at forty had the vigour and fire of youth to recommend him as a leader and deliverer of the Israelites, and, to be the hero that some would make him, he should at that time, and not forty years later, have led them out of Egypt. Humanly speaking, there was everything to make that the eligible time. He had now the great prestige afforded by his exalted position at court; he was able in some measure to control the state policy and direct the forces of Government; his disinterestedness and self-denial were beyond question; he had intrepidity, a burning zeal for the ancestral religion, a conviction that he was called of God to engage in the proposed enterprise; he was a single man; he had everything in fact that was fitted to inspire them with confidence in him as a leader. The subsequent sojourn for forty years in the wilderness of Arabia, in the employ of his father-in-law as a shepherd, witnessed the collapse of all his greatness, the forfeiture of his magnificent advantages, the dissipation of his dreams. The providence of God was like a satire upon his magnanimous plans; if he had spent these forty years in one of Pharaoh's prisons, that discipline would not have been so crushing to his energy, as this long exile passed among the Midianites of the desert.

Looking at the matter even from our point of view, who among us would have thought the Moses of eighty superior to the Moses of forty as a Deliverer and Leader of the Jewish people? We prize in a minister of the Gospel, an evangelist, rather the qualities that distinguished the younger than those that characterized the elder Moses. We hail the man of fire, of dash, of boldness; aggressive, sensational, uncompromising; rather than the man in whom patience has had her perfect work, diffident of his own abilities, meek and lowly and retiring, willing to take the lowest place and fill the humblest part. When Moses is discovered by us at the burning Bush, it seems to us that he is a mere ruin, a sepulchre of his former greatness, one who has been effectually spoiled for all endeavour by the mighty accumulation of disappointment during forty years of

the stagnation of the desert. God calls him to the work for which he had offered himself forty years previously, and he is so profoundly conscious of his utter ineptitude, that he can only regard the call as a perilous mistake He feels that he is the last man for such an enterprise. During all these years he has been lost to the Israelites; he is a comparative stranger to them; how can they possibly commit themselves to his guidance? And it is of palpable importance that their leader should be one in whom they have unbounded confidence, one that will seem to them fully competent to challenge the authority and baffle the forces of Pharaoh.

As the heavens are high above the earth, so high are God's thoughts above our thoughts, his ways above our ways. That which seems to men so absolutely indispensable in every leader, self-reliance, self-assertion, self-will, will-power, is found to be not at all what God seeks. In fact, a man is not fitted for God's purposes till he has got to the end of self, and can find nothing whatever in himself upon which he can rely. The fact is, God himself is the only fit preparation of any man for successful work; and it is only when men have got to the end of self, that they will heartily and steadily look to God to supply with his absolute abundance their absolute need. God did not undertake to show Moses that he was underestimating himself; not a bit of it; he simply sought to show him that His own power and wisdom and purpose would go with him and never fail him. What Moses had lost and mourned during these forty years, he was better without; the sense of destitution was necessary that he might look to all-sufficient grace; dying to himself he lived to God; and so God himself has an open door by which he can come forth for the deliverance of his people.

This is still the condition of usefulness Do we not even hear the man Christ Jesus say, Without Him I can do nothing? Paul tells the Corinthians, "I was among you in weakness and in fear and in much trembling." "When I am weak then am I strong." "I can do all things through Christ who strengtheneth me."

TITLES OF CHRISTIANS. IX.

SOLDIERS.

There is only one passage in the New Testament where Christians are directly spoken of as soldiers, though there are many in which the title is implied. Paul bids Timothy endure hardness as a good soldier of Christ; adding No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. But there are many passages in which they are spoken of as those who are called to fight, and exhorted to put on the whole armour of God, the armour of righteousness, the armour of light, the breast-plate of faith and love, to take the shield of faith, the sword of the Spirit, &c.

One that enlists as a soldier, consents to sacrifice all personal ends in order that the plans of his general may be carried out. He gives up his liberty, his property, his friends, his country, his ease, his clothes even, consenting to wear such clothes, eat such food, carry such arms, go to such a land and encounter such an enemy, as the general may appoint. The life of a soldier begins with self-renunciation; his own choice is henceforth to be made nothing of; he may not shrink back from any hardship, any privation, any danger, any loss. This consecration must be maintained intact, during all the period of service; it is rebellion for him at any time to say "I will." He exists not to do his own will, but the will of his commanding-officer; and he must constantly be ready to sacrifice everything he has in the world, even his own life, everything but credit, that he may drive back the enemy. The ordinary soldier finds or imagines compensation for all he has to part with; he is glad to be quit of responsibility as regards his own food and raiment and plan of life; he likes the "pride, pomp and circumstance of glorious war;" still, it is true that he is obliged to forsake all that he hath, to do, suffer and be as the General wills. It is not for him to complain of hardness, of toil, humiliation or danger; all these are in the compact.

And all these are in the Christian's compact. When he believes on Christ and confesses him openly, he consents to be at the disposal of the Master in all coming time. He knows no will, no choice, no line of action, but those of his Leader and Commander. It is not for him to make terms and say, I will serve thee in this my native land, in the presence of my own people; he must serve where the Leader thinks his service is most needed. It is not for him to say, I will carry my wardrobe with me; he must depend upon the authorities for all his equipment. In H. M.'s military service years may pass without the appearance of an enemy; but not so in the service of Christ; the soldier enters upon a campaign that does not terminate till he is called up higher. The soldier of Christ must have the armour of righteousness on his right hand and on his left, i.e. offensive and defensive, the shield end the sword. He combats with the rulers of the darkness of this world, that he may deliver those who are led captive by them.

A bounty is given to the man who enlists. They who become the soldiers of Christ were previously slaves in the service of the Prince of the power of the air. Christ sent some rays of right to show them the deep and deadly darkness in which they were held captive; attracted by this wonderous light they came to him and received a pearl of great price, liberty, love, a title to a glorious inheritance. Henceforth, the love of Christ constrains them, and it is under the influence of this love that they willingly turn their back on this world, and go forth to wrestle with principalities and powers.

It is the fight of faith that they have to wage, and the great aim of the adversary is to rob them of their faith. He seeks to make it appear that there is no great need for aggressive efforts, that men are not in any particular danger, and may be safely left to the mercy of God. Or he endeavours to make it appear that the enemy are Anakim, laughing to scorn their puny efforts, and that all their labour will be in vain. He seeks to lessen their confidence in the General, and make it appear that the latter will leave them in the lurch and suffer them to be discomfited. They need to hold fast the shield of faith, wherewith they may quench the fiery darts of the adversary. The faith of the Christian is faith in Christ, not in himself; not by might, nor by power, but by my Spirit, saith the Lord. He suffers a grievous defeat when he begins to think that he is a good soldier, expert, reliable. When I am weak, then am I strong. The consciousness of weakness is of prime importance that he may be led to rely solely upon the power and wisdom of Christ. He overcomes through the crucified One. He is crucified with Christ unto the world and the world unto him Instead of self-assertion, he is characterized by Christ-assertion. He overcomes by submitting, by not vindicating himself, by not using carnal weapons. He wears the breastplate of faith and love. His javelins are javelins of love, wounding the heart by the exhibition of Christ's marvellous love. It is more blessed for him to give than to receive. He is the servant of all and when compelled to go one mile, goes twain. By the exhibition of faith and love he causes men to see that Christ is a good Master and a wondrous Saviour.

REMINISCENCES. CCXXIV.

We read in Luke xix. ii. that Jesus spoke a parable for the benefit of the disciples because they thought that the kingdom of God should immediately appear. By this parable he gave them to understand that their Master should be taken from them and much time should go by before he should appear in his glory, during which interval their faith should be tested in the most suitable and searching manner. The writer of these notes was in 1849 continually looking for the manifestation of Christ's glory, and the eagerness of his expectation enhan[illegible] ly the severity of the trial c[illegible] day's delay. God had given[illegible] desire with regard to perso[illegible] revealing his glory in the de[illegible] and he could not but look up[illegible] revelations as the day-star [illegible] immediate rising of the Sun[illegible] ness. But we find that it h[illegible] unusual thing for God to give great discoveries of himself to prepare the subject for protracted seasons of comparative desolation. There were exceedingly glorious revelations made to Ezekiel (chs. i.—xi.) at the beginning of the captivity, introductory to the seventy years of exile and humiliation. Homunculus eagerly scanned the features of each coming day in succession, to see if he could distinguish any tokens of an angelic messenger. The record of his many disappointments would be wearisome, but it may be well to note how far the temptation was often permitted to go.

May 26. I cannot help but pray as Elijah did under the Juniper tree. I want to die, I claim the common privilege of dying, rather than living on under these conditions. The blessing of 20th Rev. is no blessing, if I am to be thwarted here. I seem to reach now a point where my solitary life must end, and I am whether or no to begin to work again among the people. But to come back among them without any blessing, as poor and denuded as I was before, in fact every way more unfit for laboring among them, would be horrible.

May 27. The most wretched day of my life. God is dealing with me as they sometimes deal with soldiers to whom 500 or 1000 lashes are to be given. They whip them until there is danger of their dying outright and then send them to the hospital. As soon as they are sufficiently recovered, they give them a couple of hundred more, reducing them to death's door again, and then send them back to the

hospital and so on. God bruises and crushes me with disappointments, till I am ready to die outright, faith, hope and all; and then he goes to work building me up again in these things; as soon as they have got some maturity again, down comes God again upon me, beating me almost to nothing. And so on. I am weary of hope. God sent me a dozen angels successively to tell me I should find him today, and now, where is he? I would give much for death. I envy every little bird that sings and flies. I envy the poor blind heathen beggar, whom no one knows or speaks to, who sits in the sun all the day long, and lies in the damp all night long. It seems as though the curse of God were on me. What greater curse can there be than this, to be consumed by one desire, and to have God utterly hostile to that desire. God seems to me a very dreadful and impracticable God, glorying in his power to laugh at suppliants. He is God and I am a worm; and if he has created me to suffer, why, I must suffer. Why has God taken such a mask as this? His own character is not so. But of what avail is his love if he keeps it shut up, and puts on its opposite? I should like to sit with Job on his dunghill, and curse the day of my birth. I can sympathize with Elijah, for I have been very zealous for the Lord God of hosts. The painful element in it is, that the character of God suffers. His glory is that he is a prayer hearing God, answering speedily, and delighting in mercy, ready to do any thing for Christ's sake. How shall I ever pray in faith again? May not every unbelieving Christian mock me for my vain confidence? "Wilt thou break a leaf driven to and fro?" O God what sort of a victory is this? What glory will there be in breaking a poor withered leaf driven by every puff of wind? Lord, kill me outright at once, and not piecemeal. Let there be no more vain hopes enkindled in me. "Oh that thou wo[redacted]rave, that thou wouldst ke[redacted] wrath be past, that th[redacted] a set time and re-[redacted]aken me by my neck [redacted]." But is he not [redacted] And what business [redacted]his processes? Did [redacted]e prayer that he [redacted]through sufferings, [redacted]her ways? And if [redacted]gaged about, let me say with Peter not my feet only, but my hands and my head. I can but trust in him, though he slay me.

May 28. God is like a king who should build a tower, and afterwards bring out all his heavy ordinance and endeavor for three days together, by opening the most terrible batteries upon it, to knock it down. But when he saw it could not be destroyed, nor even injured, by this terrible ordeal, then he said to it, Well done, thou good tower, I confide in thee. God by all manner of winning processes, gently builds up my faith; then after some months he turns right round, even like a lion, and lays a lion's grasp upon me. He brings with his soft sunshine and showers of spring the little twig to maturity and robustness; then comes as a hurricane, seizes it by the scalp and pulls as though he were determined to have it up roots and all. What a horrible pit the disciples found themselves in, the day of the crucifixion! Their God was dead. But they reaped all their life long the fruits of that experience.

There is this that is admirable about God's ways; that it is only those who have faith who are treated by him in this way. The disciple whose faith is weak and incipient, is heard at once. God exhibits a wonderful alacrity in answering him. And it is only the disciple whose faith is considerably matured, and who has in memory a thousand instances of God's faithfulness, who is thus hammered and battered and bruised.

It is certain that God's truth suffers with me. Many have said and written to me, If your course be indeed the true one, God will make it manifest, he will give you decided success; and we shall then feel ourselves bound to give more attention to your advice. Others who are really interested in my course, are waiting in hope that God will bear testimony to it, so that the truth of the gospel is in some degree implicated with me. Now there is nothing God loves better than his truth. If then he is willing for some great end to let that suffer for a season I should be resigned to bear my part; knowing this, that there is no suspension of God's love, in these trying dispensations. I cannot possibly desire any thing better than to be treated on the whole as He treats his truth. When he shall speak to it from heaven saying Come up hither, may I be there to ascend with it.

29th. I think that God bestowed upon me last evening a great blessing (time will show) in leading me to look at all that is said of heaven in the Bible, as describing the present privileges of Christians. I was reading a sermon of Edwards on heaven and its employments and it came into my mind that the functions, duties, enjoyments, characteristics of its inhabitants should all be mine.—There was a measure of responsibility suited to earth, and another to heaven, and this last should be mine. He remarked that "they saw God."—God has showed me two months since, how I might see him, how I might at all times behold him whom the Seraphim praised, crying "Holy, Holy, Holy, Lord God of Hosts, the whole earth is full of his glory."—The earth is to be transfigured, just as the Bible was in Dec.-Jany. 45-46. That is, I am to concentrate my mind upon the details, and by patient laborious microscopic searching, finishing one thing and passing to another, in patient contentedness, discover the All Glorious God. I should have gone on doing this, if it had not been for that absorbing desire, which leaves me without peace or life or strength, until it be fulfilled.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

Dear Sir,—I send you the following to show what is being done for the furtherance of the Blue Ribbon movement at Nagpur.

A special meeting was held on the evening of the 31st July at the Methodist Hall, Lall Bagh, presided over by Mr. D. G. Proby, at which were present 59 out of 72 enrolled members. The President in distributing the regular Blue Ribbon Pledge Card said that, altho' he was for a long time a teetotaller, the necessity for taking a pledge did not force itself on him till he had seen one of these Blue Ribbon pledges. The Motto or heading to the Card "I can do all things through Christ which strengtheneth me" struck him so forcebly that he was certain that success must attend all who, though *slaves* to the Curse of strong drink, sought to overcome this great evil, by so great a help as was held out to them by the passage just quoted.

He recommended that all those who had joined the Blue Ribbon Army would always keep in view that in their own strength they were very apt to fall back into the temptation which they thus wished to overcome, but by placing themselves implicitly and trustingly on the strength of our Saviour they were sure to become conquerors. And to those who were still held in bondage by that Arch Enemy not only of the body but the Soul, he pleaded most earnestly that they (after a careful consideration of the great ruin that a continuance in such a state involved) would not hesitate to take the Blue Ribbon, casting themselves on the *strength* which would be imparted to them by Him who is Almighty and ever willing to help those that come to him in their weakness.

The result of this appeal was that four came forward and donned the Blue Ribbon, and the President remarked that if each zealous member would at least bring but one new member the Army would swell out wonderfully and prove a success in every way.

A Blue Ribbonist.

Dear Sir,—May I recommend to the Notice of your correspondent "A Sceptic" a little book of less than 100 pages of large print entitled "Plain Proofs of the great Facts of Christianity," which comprises 6 lectures delivered in England rather more than a year ago, giving in a condensed and yet popular form the principal historical proofs of the truth of the Christian Story apart from the *inspiration* of the Bible.

If "Sceptic" will carefully weigh the evidence set forth in this small book merely, I believe that as a candid and intelligent enquirer he must come to the conclusion that Jesus Christ is a Divine Person who really rose from the dead about 1850 years ago, and consequently that the religion He and his first followers taught is true.

He will then be enabled to pursue his enquiries into any of the various difficulties connected with the revelation of spiritual things, as with the revelation of natural things, with his mind no longer harassed by doubts as to the Divine origin of Christianity, because he can take his stand upon the solid work of historical fact.

Yours faithfully,
S. L. Richards.
(Major, 2nd. Leicestershire Regt.)

NOTICES.

Baptist Church, Bellasis Road, (opposite the Byculla Club.)
Pastor—The Rev. William Bell, M. A.
Hours of Service.
Sundays—11 A. M. and 6 P. M.

M. E. Church Services, Bombay.

Sunday. Grant Road, 8-30 a. m. and 6 p. m. S School, 7 a. m. Tamil, 10-30 a. m. Marathi, 3 p. m. Dean Lane, Fort: 11 a. m. and 6 p. m. S. School, 9-30 a. m. Marathi, 3 p. m. Mazagon. 11 a. m. and 6 p. m. S. School, 9-30 a. m.—Prayer-meetings at each place, Tuesday, 7½ p. m. (Fort, 8 p. m.) and preaching Thursday 7½ p. m. (Fort, 8 p. m.)

Received for Gospel Hall, Picket Road, from Mrs. B. 2; Mrs. S. 1; Marriage-fee, 4; Friend, 5; Mrs. E. L. 4.

Epitome of News.

Saturday, August 4.

—1200 persons are reported to have died of Cholera at Nagpoor in the last six weeks.

—*Madras Mail*: A native correspondent writes:—"The almost insignificant village of Periapolliam, thirty miles north of Madras, is now a scene of bustle and confusion, this being the season of pilgrimage to Ammen Covil, the celebrated heathen pagoda in this village. Hindus of the lower classes and pariahs (the latter specially) take a very active part in this festival, which is celebrated once a year, and is kept on five successive Sundays. The manner in which the Hindus perform their vows at Ammen Covil is somewhat peculiar. The vow-makers proceed all the way to Periapolliam on foot by way of penance. On approaching the temple there, they divest themselves of their clothes, and covering themselves with a temporary garment made of margosa leaves, they go round the pagoda in procession, and then they resort to a neighbouring river,

where, after performing ablutions, offerings of poultry, sheep, &c., are made to the goddess 'Ammen.' The crowd of pilgrims this year at Periapolliam is reported to be greater than in any previous year."—*Id.*

—We are favoured with a copy of The *Indian Railway Travellers' Guide* for August, 1883, with map of India &c., published at the *Bombay Gazette* Office. Price, 8 annas.

Monday, August 6.

—*Bombay Gazette*: New regulations are published in General Orders on the subject of soldiers' shooting. Shooting-passes are only to be granted to soldiers of good character. Not less than three men are to go out together, one of whom must have some acquaintance with the language. They are on no account to speak to the women of the country, or to enter mosques or temples. Officers are to ascertain from the civil authorities what birds and animals are looked upon as sacred by the inhabitants in each locality, and also if there are any tracts of country in which shooting is objectionable to the prejudices of the people. A list of the interdicted grounds and forbidden game will be hung up in each barrack-room, and every man to whom a pass is granted will be required to be acquainted with it.

—Dr. Partridge writes to the local papers: In former years you have kindly inserted in your paper an appeal in behalf of the wives and children of soldiers who from time to time leave India for England. May I ask the favour of your repeating the boon this year?

Many of these women leave the country with no provision for the cold weather, and they are so thoughtless that they will sell things if given to them in India.

It has been the custom, therefore, to place the clothes in charge of the officer commanding the troops, with the request that he will give nothing out until the vessel has reached Malta, or at least Port Said. This plan has answered well and the commanding officers' letters of thanks to the ladies of the Dorcas Society testify to the necessity of the gifts, and to the great good which they have done.

As many friends send money instead of clothes, and as the work of making up new materials and of altering old things takes time, may I request contributors to send their gifts as soon as possible to Miss Mary Spencer, Nepean Sea-road?

—A son was born to H. H. the Gaekwar on Saturday:

—*Bo. Cath. Examiner*: Miss Taylor, or, as she was better known in Bombay, Sister Thecla a member of the Sisterhood working in connection with the mission of the Cowley Fathers in this city, who about two months ago proceeded home, has, we are glad to say, been received into the Holy Catholic Church, soon after her arrival in England. According to latest accounts, she was in the Convent of the Sacred Heart at Roehamton.

Tuesday, August 7.

—The new Indian Govt. Troop-ship *Clive* arrived early yesterday morning. She is of 3000 tons.

—*Times of India;* Lahore: The postal authorities of the Punjab have, it is said, discovered that seditious letters are being circulated in the province. A seizure of a number was made recently. It is said that some refer to Babu Surendronath and others to the approaching visit of Maharajah Dhuleep Singh. The letters are described as distinctly seditious.

—There is cholera among the troops of Allahabad.

—Noticing a statement of the *Turkestan Gazette* that the Russian Government are about to construct a telegraph line to Bokhara, the *Englishman* remarks that "the extension of this line along the Oxus to Afghanistan and through that country to Peshawur, would not present any great difficulties if the Russian and Indian Governments thought fit to combine to do the work. The extension is destined to be made some day, and will have the advantage of connecting India with Europe by means of a telegraph line which would be overland throughout its entire length."

—The trial of Canon Bernard, who is accused of breach of trust in absconding with about 5,000,000f. worth of property belonging to the Bishop of Tournay and other persons, and taken from the episcopal palace at Tournay, has been fixed to commence before the Correctional Tribunal of that city.

—*Record*, July 20: The Committee on the Corrupt Practices Bill actually concluded its labours, which have extended over twenty days, on Friday evening. The concluding remark of the Attorney-General explain very full the drastic character of the Bill. He pointed out that whereas the last General Election cost two millions and a half, this Bill would reduce the expenditure on such an occasion to 800,000*l.*

—A Marseilles correspondent writes to the *Jewish World*:—Marseilles will presently see pass through her city the members of a singular expedition. There has been organised at Paris, under the direction of the learned Abbé Moigno, the founder of the *Cosmos*, a Society having for its object the dragging of the bottom of the Red Sea and the Bitter Lakes to find the chariots and treasures of the army of Pharaoh, supposed to be at the bottom of these waters covered by saline deposits. A sum of 750,000 francs has been subscribed for the expenses. Divers will search the Red Sea and the Bitter Lakes to discover the arms, the armour, and the precious stones that were in possession of the Egyptians when they were engulphed.

—Rev. Mr. Lotka writes from Hamadan in Persia: It is with deep sorrow that I have to report that the fears I expressed in my letter of last Friday have only too soon been realized. On Sunday last poor K—K—was arrested just as he left church, and threatened to have his ears cut off for no other reason than for the "crime" (*sic*) of attending Christian worship. They have kept him in prison and in chains till Monday, when they released him after extracting from him 26 Tumans (about 10*l.*), a very heavy sum indeed for a Persian, and the promise that he will not associate with Christians. Yesterday K—K—sent word entreating me to do something for him, and I need scarcely say that I should be glad to do anything, and shall mention his case to the British Minister when I write to him.

Two of our own people, viz, M—, the Mission Assistant and S—, the Depot Keeper, have also been taken to the Farash Pashi (Chief of Police), who let them off on easier terms, for 13krs. each, but not without probihiting them from having intercourse with Christians. This is the heaviest blow, for the poor people are now by force precluded from Christian worship. Yesterday K—I—called on me stealthily to ask what they should do. I could only advise them to have a quiet service amongst themselves in their own quarter till the Lord grants us relief. I dare say some Jews would have come even now, had I asked them to do so, but how could I ask them to defy their enemies, seing that the consequences might have become most serious for them, and that I could not shield them from the violence of their oppressors? I first thought of writing to the British Minister at Teheran, but since I received your telegram I think it might perhaps be better that I state the case to Mr. Bruhl, whom I advise to call on the Minister, and to try to obtain through him permission from the Persian Govenment to carry on Mission work amongst the Jews, and acquire property. But I fear we will not succeed here without being strongly supported at home.

Wednesday, August 8.

Overland Mail: "General" Booth, addressing his followers at Hanley, said the Salvation Army was still marching on, and in twenty years, if the rate of progress of the last six years was continued, there would be 1,250,000 officers and 250,000,000 soldiers. Referring to the case of the Eagle Tavern, he said he acted honestly and under legal advice in his interpretation of the new covenant. He had kept it open as a temperance inn, but he had maintained the spirit licence. He had no fear as to the result of the trial.

Amongst the deaths recorded this week are:—Mr. E. B. Eastwick, C. B.; Mr. J. B. Norton; Mr. J. Whyte-Melville; Mr. W. Cracroft-Amcotts; Sir Thomas M. Ridden, Bart.; and Tom Thumb.

Indian Churchman: Last Friday evening, July 27th, the bimonthly social gathering, open to ministers of all Christian denominations, met at the house of the Rev. K. S. Macdonald, Minister of the Free Church, Calcutta. After tea, all present adjourned to another room, where the Rev. H. Finter spoke, as prearranged on the subject "*What is the Church.*" We think that our readers ourside Calcutta will be interested in hearing that these meetings still continue, and seem to be appreciated. Indeed several gentlemen, who do not occupy any directly ministerial office in their respective societies, have expressed a wish to attend the meetings

—*Indian Chr. Herald*: The Decennial Missionary Conference Report is published, and the Rev. G. H. Rouse M.A. LL.B., who has edited it, and the Rev. J. W. Thomas, who undertook all the responsibility of publishing it, are to be congratulated on having done their work expeditiously and in good style. The volume is worthy of a place beside the half-dozen similar volumes which have come into existence during the last twenty-eight years. It has a good summary of contents and a full index, and is accompanied by a clear and well printed Missionary map. Altogether the Report is very satisfactory [redacted] industry and skill [redacted] due, have laid [redacted] students of Missiona[redacted] obligation.

—The Sudder C[redacted] the sentence of dea[redacted] Judge of Shikarpur[redacted] for the murder of a j[redacted] jail at Sukkur. It a[redacted] subjected to the pr[redacted] beard cut at the hands of the jail sweeper, and that the indignity preyed so heavily upon him that he murdered the jail official, under whose supervision the process was carried out, by braining him with a mallet.

—A correspondent writes to a contemporary from Bagdad on the 21st ultimo:—Things are looking lively in Bagdad! But really "life is earnest" in these parts. All English steamers are forbidden to ply on the Tigris, and the Pasha has issued an order that any English steamer found running on the Tigris may be fired upon. It is to be hoped that the Pasha's orders will not be obeyed, or a long line of serious results may follow. A dark cloud overhangs the English community, which casts its shadow over the whole of Bagdad. The English flag has been insulted. Turkish soldiers were placed on an English steamer to watch her movements, all her passengers were kept prisoners, and no cargo was allowed to be discharged. The Consul telegraphed several times to London, and the matter was, I believe, brought before the House. There is a talk here about a general rising against the Europeans during the coming fast of the Ramzan. The Consul advised some of us to go to Bushire; but all may pass off quietly. In a country where definite principles of action are altogether unknown, it is difficult to tell what may happen next.

—*Indian Chr. Herald*: The letter sent to the Decennial Conference by the Bishop of Calcutta is printed in the Report and has become a historical document of some impor-

tance. It speaks of "many devout servants of God, who are workiug as Missionaries associated with Christian bodies not in connexion with the Church of England," and at the same time declares that the Bishop's principles prevented his joining with them. Thus the Bishop has in the most public manner declared himself to be an eminent schismatic, cutting himself off from "many devout servants of God."

—*Deccan Herald*:—A conference of all the Mamlutdars and Assistant Collectors was held at the instance of Mr. Elphinstone at Ahmednuggur, when it was decided that divisions should be organised, each to consist of four villages in every talooka iufested with locusts, and that a supervisor be placed over each division. The Educational Department has lent the services of 122 men for the purpose.

—*Times of India*, Calcutta, 7: The Lieutenant-Governor of Bengal, who is at present on tour, was this afternoon at Hooghly. In the course of his reply to an address presented by the local Municipality Mr. Thompson said:—No one can deplore more than I do the effect of the differences between Europeans and natives which have found such severe expression during the past few months. It is impossible to say whether the Europeans began them, but there is the fact that they were begun and they have found strong expression, especially in Bengal. But I would be glad if the cause of this animosity were removed. It seems to me to be based on a very small matter, so much so that if the bill became law it would confer a privilege at present on only two natives in India, whereas, on the other side, it would offend the susceptibilities, and I am inclined to think the just susceptibilities, of a very large class. Therefore, whatever way it might be, I would be very glad if that cause of dispute were removed. I would be glad, because it turns away attention from the proper development of those just reforms to which the Governm[illegible] of India and Bengal attach ver[illegible]ce.

—[illegible] A hide godown, belonging to [illegible] situated in Clive Street, fell[illegible] killing five people and woun[illegible] others. The coolies were just [illegible] in the godown when the mana[illegible]he roof swaying and gave the a[illegible]nabling some forty men to make [illegible]e.

—Dr. H[illegible]. McCook describes in Our Continent the wonderful weaving of the common garden spider.

Some idea of the destruction wrought in the insect world by the cunningly-devised snare, may be had from the following facts: I have counted nearly 250 insects, small and great, hanging entangled in one orb-web. In one net, in Fairmount Park, I counted thirty-eight mosquitoes; in another, hung under a bridge at Asbury Park, and out of reach, there must have been two or three times as many. Greenhead flies by the legion have been seen in the webs that fairly enlace the boat-houses at Atlantic City and Cape May. The very small spiders prey upon microscopic insects, like gnats, and devour myriads. A glance at the fields, bushes, and trees, on a dewy morning in September, will reveal an innumerable multitude of webs spread over the landscape, all occupied by spiders of various ages, sizes, and families, and all busy, destroying the insect pests of man. Really, the spider is a universal philanthropist! She labors unceasingly to check the increase of a horde of tiny insect enemies, which else would banish the human species from many parts of the earth. Nor does she make reprisals of any sort for all of this service. She never attacks fields, harvests, vineyards, and orchards, like beetles, grasshoppers, and various other insects in the perfect and larval state; she never forages upon the goodies in ladies' kitchens and pantries, like roaches and ants; she does not torment and afflict by cutting, piercing, sawing, and pumping, by buzzing, humming, and blowing, like the horrible mosquito and housefly, to say nothing of other less desirable denizens of the entomological kingdom. An occasional (and doubtful) "spider bite" one does hear of at rare intervals; a harmless "cobweb" here and there in a cranny or corner of our houses—that is all that can be charged agaist her. Yet this useful creature is despised, abhorred, persecuted, and slain with a zest that is hardly shown against any other creature, except the snake. What stupid ingrates men are at times!

Thursday, August 9.

—The *Times of India* gathers from the report of the Census of Baroda that the area of the Gaekwar's dominions is 8,570 square miles, the population of the capital 106,512, and that of the State, 2,180,311. There are 23 tongues spoken.

—Messrs. John Elder and Co., Glasgow, have received an order from the Cunard Steamship Company to construct two steamships of 8,000 tons and 13,000 horse-power each, with a guaranteed speed of 19 knots per hour. These vessels are intended for the North Atlantic service between Liverpool and New York. Their dimensions will be:—Length, 500 ft.; beam, 57 ft.

—A sad case of murder and suicide occurred at Bedford on Tuesday, the 17th ultimo. A young man named Vere, who recently returned from service in Egypt, was disappointed that an attachment he had formed to a young lady named M'Kay was not reciprocated. The young lady was playing lawn-tennis with a young solicitor and the son and daughter of the rector of St. Cuthbert's when Vere entered the tennis enclosure, and, walking straight to Miss M'Kay, shot her through the heart. While attention was directed to her he placed the revolver to his head and shot himself.

—*Bombay Gazette*: Secunderabad, 8: Another affray has occurred in which Nawab Busheer-ood-Dowlah is concerned. A long dispute between Busheer and Uskerjung about the Bazaar in Chitpoor was settled by Sir Salar Jung and the late Co-regent in favour of the latter. An affray has now occurred between the followers of the two leaders. Nine wounded men were brought by train yesterday, belonging to Uskerjung. The affair has been reported to the Resident.

—Dr. John Murray, late Surgeon-Genl. Bengal, says: The earlier stages of cholera consist of malaise and diarrhœa; and while these only exist, the disease is readily amenable to very simple treatment, which is, however, totally powerless when collapse has set in. In case of the appearance of the epidemic, to be useful, the remedy should be widely distributed and promptly available, and entrusted, with simple instructions, to unprofessional hands for exhibition in all places where numbers are congregated together. In India the police were employed to distribute the remedy, and afforded useful aid to the European and native doctors. In most cases the remedy will arrest the progress of the disease; and if it does not cure it, it gives time to the sick to obtain regular professional aid, which is advisable in all cases; as, though the diarrhœa may be checked, other symptoms are likely to appear which would require medical assistance. Forty years' continuous observation has proved to me that the best treatment in the early stage of cholera is the exhibition of an anodyne carminative; and the most convenient form for the medicine is as a pill, which does not injure by keeping, and being dry is not objected to by Hindoos. The pills used all over India, since I introduced them in the North-West Provinces in 1851, are composed of opium, assafœtida, and black pepper, in the proportions of one part opium, two of assafœtida, and three of black pepper. These pills have been distributed by tens of thousands in the various epidemics that have occurred in India. I know no more efficacious remedy in the early stage of the disease, and none more safe; as if taken needlessly it can do no harm, and if resorted to promptly on the first suspicion of the desease it will avert many dangerous if not fatal attacks.

—*Liberal*: The religious statistics of India as showu by the census of 1882 give us the following results. Out of a population of 254,899,516, the Hindus number no less than 187,937,450 souls. The Mahomedans number 50,121,585. Of nature-worshippers, or demonolators, there are 6,426,511. The Buddhists are 3,418,844; the Christians, 1,862,634; the Jains, 1,221,896; the Sikhs 853,426. The unspecified creeds return altogether 3,057,130. Of these, the really progressive sects are the Mahomedans and the Christians. The former are making their converts by the thousand, while if all the aboriginal tribes were to become Christian, we should see a falling off in the numerical strength of Hinduism within a few decades. The Hindus provide other sects with converts, but with the exception of one sect, they admit none. That sect is the Vaishnava, and it is the only one that has drawn, and is drawing, converts from Mahomedanism. Our Hindu countrymen ought to study these facts very carefully.

—Mr. Robert Knight returns it is said to the editorship of the Calcutta *Statesman*.

—Rev. Dr. Washburn, Constantinople, in the *N. Y. Independent*: The Western Turkey Mission held its annual meeting last week and adjourned on Saturday. It passed resolutions heartily indorsing the action of the Conference in regard to co-operation. It took no action in regard to the admission of native delegates to the annual meetings of the mission, as it was understood that this question could only be decided by the Board at home; but it passed three votes of a practical nature. The first was an invitation addressed to the four "Unions" of native churches to appoint one-half of the members of the committee on publication. If this invitation is accepted and acted upon, the native churches of the empire will have an equal voice with the missionaries in all the work of the Press.

The second vote invites the Bithynia and Central Unions to choose one-half of the trustees of the Marsovan Theological Seminary.

The third vote recommends to the stations of the W. T. Mission that, henceforth, the estimates for evangelistic and educational work be prepared, and, as far as possible, that missionary operations in station fields be carried on by councils composed of missionaries and native brethren.

There are some stations in the missions where this principle is already acted upon, and so far as I can learn the experiment has been a success. It has given equal satisfaction to the missionaries and the churches. The first proposition was also made to the Unions several years ago; but no answer was ever made to the invitation. It remains to be seen whether it will be accepted now.

Friday, August 10.

—Deaths last week, 612. By cholera, 98, (three less than last week.)

—The *Hindoo Patriot* says:—"The morning papers record a case of novel *sutteeism*. A native pensioner living in Hogulkuria was dangerously ill, and the doctor had given his opinion that perhaps he would not survive six hours more. The poor wife of the patient had heard this, and immediately resolved to put an end to her own life rather than bear the loss of her husband, So she poisoned herself with opium. She was removed to hospital, but she did not survive long Such is the attachment of an Indian wife to her husband. This feeling was at the bottom of *sutteeism*."

Rather say, this was the idea of merit instilled by Hindoo husbands.

—*Bombay Gazette*: The cholera returns from the districts again show a very large mortality. Khandesh is still very grievously

afflicted, the number of deaths reported being again very large—1381. In addition, there were 352 deaths in Ahmednuggur, 304 in Sholapur, 151 in Poona, 128 in Thana, 77 in Nasick, 55 in Satara, 10 in Surat, and 5 only in Belgaum, where, the report says, "the disease has since disappeared." This gives a total of 1,463 deaths in the districts during the week; and no returns are given for Kaladgi, where cholera is present in several talukas.

—Same: An excellent work is being done by the committee of the European and Eurasion Poor Fund, a copy of whose report for last year the Rev. Mr. Squires, the Secretary, has sent us. A capital suggestion put forward in the report is that charitably disposed people would do well, in case of poor Europeans and Eurasians applying to them for relief, to send them to the committee instead of distributing indiscriminate relief on the mere statements of the applicants. Ten rupees annually judiciously spent through such a fund would probably do a great deal more good than double the amount given to men who go round begging.

—The telegraph-postal reform proposed to be introduced shortly is described as follows by an up-country paper:—"The present number of telegraph offices in India is, we believe, 1,600, and of post-offices 6,000; and when it is explained that the whole of the latter are to be rendered available for the transmission of telegrams, it will be seen at a glance what an enormous increase to the existing accommodation is contemplated. The Postal Department will undertake to receive telegrams at every post office in India, for despatch to the nearest telegraph office, prepayment being accepted in postage stamps. Again, wherever the authorities may consider it advisable, the Post Office will place its postmasters at the disposal of the Telegraph Department for the establishment of a regular telegraph office, the mechanical dispositions of which would, of course, remain subject to the telegraph."

—Col. Van Heythuysen has been granted an extension of his leave for six months.

—*Record*: It is announced that the Evangelical party throughout Germany are getting up a memorial requesting that two days towards the end of September should be set apart for the celebration of the Lutheran Anniversary at Wittemberg. The festival at Erfurt will probably be a great success. Already 1,000 students have imtimated their intention to take part in the historical procession, and there is to be a general effort on the part of communities in all parts of the country to make the celebration as imposing as possible.

Selections.

AN ASSAULT ON A BIBLE-CLASS IN SANTIAGO.

(From the *Christian Witness.*)

"The Rev. Lucius Smith has for some time preached in Spanish to a few of the natives of Santiago, and for that purpose had rented a house in San Pablo street. In the first week of April three poor women of his congregation came to him in great distress, saying that their landlord had turned them out because they had become Protestants, and no one would rent them a room. Mr. Smith very kindly offered them an asylum in the house that he had rented for the Spanish services, and which they gladly accepted. The day after they had taken possession of the house, being Sunday, Mr. Smith held a service in the evening, but was constantly interrupted by a mob which had collected outside.

"After the congregation had departed the women barred the door and went to bed. About eleven o'clock the mob returned, headed by a corporal from the barracks. They began to throw stones through a window (which happened to be the bed-room of the women); not content with stones, they brought pieces of burning charcoal, and threw, which immediately set fire to one of their dresses. The mother got out of bed, and by trying to quench the fire, blistered her poor hands and feet dreadfully. As soon as daylight appeared they went to Mr. Smith with their trouble. He went at once to the captain of the police force and informed him of what had taken place the previous evening, and asked him to send a few soldiers to protect the house that evening, as he intended to hold a service. The captain refused the petition, saying he could not do so without an especial order from the President or the Mayor. Meanwhile the women returned to their home accompanied by a converted priest, called Vercowitz. Shortly after, the corporal, with twelve soldiers, came to the house, asking admission, saying he was anxious to see where they would sit at the meeting, announced for that evening, to which Senor Vercowitz calmly replied, 'Come at seven and you will find the doors opened.' The corporal laughed and said to his comrades, 'Ha! Ha! we'll come back to night with guitarras; there will be some nicelooking girls who will sing and dance with us,' and so took their departure.

"All day the women remained shut up in their house, fearing even to look out. Impudent boys were constantly coming to ask at what time the fun commenced. At seven, just as Mr. Smith had commenced the service, the corporal (whose name is Gonzales) entered, asking loudly, whether they would give him a book or not. Mr. S. passed him one, and gave him a seat. He then said, 'Speak distinctly, and take care of me, you vagabond impostors; but first of all I'm going to take a glass of '*chicha*' (a sour country-made wine, esteemed by the lower classes). That seems to have been the signal for the rest of his accomplices to enter. Mr. Smith asked them to be kind enough to take off their hats. They refused, saying, that 'his head would serve them in future.' He then requested them to depart and leave them in peace. The corporal then gave the signal. One of the women, seeing a man in the action of beating Mr. Smith with a stone, screamed out, 'You shall not beat my pastor,' and ran after the man; others then pelted her with stones. Some gentlemen passing by at the time, she called to them for God's sake to protect her. They called some policemen and told them to take her to the Carcel of Yungai to give her complaint. She then made known to the sub-lieutenant in charge what had happened. 'Oh! I see, you are one of those noisy, scandalous persons who have met of late in San Pablo! How can you expect that the city will tolerate such proceedings?' The woman seeing that the sub-lieutenant would not listen to her, said, 'Very well, sir, to-morrow Senores Moran, Guyman and other gentlemen will appear in my behalf.' He then became uneasy and promised to consider what he could do. Just then the corporal entered with his hands full of Bibles, to which he set fire. She gave him in charge and went away. Meanwhile Mr Smith and his friend managed to take some of the women away to his own house. The rioters collected all the books they could find, together with the furniture and clothes of the poor victims, and set them on fire. Up to this time six persons are in custody, but their punishment is not yet decided. It is generally thought that some priests were the instigators of this barbarous assault. If proved true, they have greatly injured their own cause; the majority of people are very indignant about the affair; they cannot realize that such a scandaleus thing should have taken place in the capital, and no soldiers to have come to the defense. The Santiaginos have already subscribed several hundred dollors to be distributed among the homeless sufferers, and it is to be hoped the prisoners will be made such examples that other would-be rioters in future may desist from their bad intentions.

Dear Brother:—The foregoing, a translation made by one of my members in Coquimbo, is a synoptical culling of columns of printed matter in regard to the attack on Bro. Smith—Lucius C. Smith, a graduate of the Boston University, and one of my pioneers. He is master now of the Spanish language, and is bound to do a good work for God in Santiago. He was appointed to that city at our conference in January. He narrowly escaped with his life. Bro. Lamon, Principal of the male department of our college there writes that happily a lamp was broken in the assault, which gave him the cover of darkness and he got out of the way. Over $200.00 worth of Bibles, as stated by the papers, were burnt by the mob. All the papers of Santiago denounce the rioters except the "Catolica." Many of the better class of native gentlemen urge Mr. Smith to go on with his preaching, and they will hear and protect him. He did not and will not attack the Roman Catholics. He is a plain, practical preacher, and a holy man.

Your brother, Wm. Taylor.

Coquimbo, Chile, April 21, 1883.

TRUTH ABOUT THE "EAGLE" AND THE GRECIAN.

The universal commotion with regard to the "Eagle" seems to make it necessary at once to put some explanation of the matter before our Soldiers, and although we cannot without danger to negotiations which are going on, and without risk of being thought guilty of contempt of Court, say all we should like to say at this moment, the following simple facts will assist you in explaining the matter to inquirers.

1st. It is not true, as asta[illegible] in the newspapers, that we signed an [illegible] a public-house. The cla[illegible] that we should keep "an [illegible] house," and we were [illegible] thought there was every re[illegible] this gave us the choice of [illegible] tavern, or a public-house. [illegible] an "Inn," which is explai[illegible] mean a house "where the tra[illegible] ed with everything for which he[illegible] occasion whilst on his way."

2nd. We were also to maintian the licences, which we have done, as the magistrates granted them to us, without objection, knowing that we were not going to sell intoxicating drinks.

3rd. From the first, however, we expected to be able to arrange with the ground landlords—the trustees of a London parish—so that they would allow us to do away with that licence altogether. We still trust this will be so.

4th. The complaint that we annoyed the neighbours was quite a surprise, as we could not have conceived that anyone would plead that our services created an annoyance on a spot where bands used to play, and dancing and other things, to which we will not now refer, took place, two hours and a half later every week night than a Salvation Army meeting concludes.

5th. With regard to the comments of the press made on our conduct and intentions, it may be interesting and suggestive to friends to note that on Tuesday, after hearing all our witnesses and cross-examining the General personally, the judge remarked that "he had seen nothing in the case as it came before the Court to show that Mr. Booth was wanting in good faith."

6th. You will be glad to know that we are appealing against the decision of Mr. Justice Stephen, and until that appeal is decided we retain possession. The application to the Court of Appeal and to the House of Lords may take a considerable time, and be very costly; but we hope to have arranged ere

long with the various parties in a satisfactory way. Pray that this may be so.

7th. The fact that this is the first case in which an action has been brought against the General as to any agreement, after he has entered into nearly 2,000, seems to show that he has not only been guided aright as to the course to take, but has treated all landlords with fairness.

Please bear in mind that this is all we can say *at the present moment.* We shall have much more to say by-and-bye.—(*Indian War Cry.*)

THE CHOLERA MOTHER.

THE cholera epidemic has lately been quite severe in the Ahmednagar district, and as we have heard from Hindus and Christians who live in the villages the steps which have been taken to restrict the disease we have been surprised to find even intelligent Hindus who live only in cities ignorant of the superstitions which prevail in the smaller towns. The general impression of the masses is that the pestilence is an infliction by a special evil goddess whom for euphemism they call Mari Ai i. e. Cholera Mother. She is also generally identified with Lakshmi, the wife of Vishnu and the goddess of wealth. Cholera is thought to be an indication that the Mother is angry and the only way of getting rid of the pestilence is to appease her. There is also the superstition that giving and taking medicine only excites the Mother. Government has sent bottles of medicine to the large towns from which it could be obtained wherever needed. But its failure to do good has in some places confirmed the superstition against the use of such remedies. The one proper way is thought to be to honor the Mother to the utmost and to make offerings to her and to her devotees in order to please her and thus to induce her to go elsewhere. In all the villages there are a few men and women of the lowest caste (the Mângs), who are devotees of this goddess, and usually one or two small temples of hers near the extreme limits of the town boundary in which there are a few shapeless stones covered with red paint. At the time of an epidemic these temples are repaired in order to honor the Mother. Also her devotees are asked what the Mother's wishes and intentions are: how long she intends to favour the town with her presence and what she desires. When the devotee is shaken (as is supposed) by the inspiration of the goddess he replies that the Mother intends to remain a certain length of time and that she wishes this or that. For the period indicated offerings of goats and eggs and sweetmeats and dates &c. are made at her temple and money is paid to her devotees. Lemons are cut over the heads of these devotees and thrown in all directions: also rice and curds, probably in order to scatter the disease. The devotee of this goddess or of some saint may profess to have received the message that the Mother wishes the whole town to go out to her temple on a certain day. The village officers then have this announced through the town by a public crier and on the appointed day the shops are closed, work is discontinued and the Hindu population goes out, to spend the day near the temple. A male or female devotee of the Mother is dressed in a new green cloth, the favorite color of the goddess, the devotee's teeth are colored black, and the eyebrows and forehead are painted red to produce a hideous appearance, and then Brahmans and farmers and the whole company follow this low caste person to the temple. A small cart is made, the axle of which is about a foot and a half long, and the pole about three feet long, and on the axle are fastened two small wooden figures of the Mother about nine inches high. Bracelets are put on their arms, green cloths and paint on their bodies, rice is sprinkled on the cloths, and then this cart is put on the head of the devotee and accompanied with music, the town escorts it to the temple. This is meant as a polite intimation to the Mother that having received so much honor she should stay in her temple and not return to the town. Then offerings are made, and after spending the day near the temple the people return to their homes. Sometimes a male buffalo is killed by the devotee in the gate of the town and as a part of the body is carried thence to Mari Ai's temple, the blood is sprinkled on the way to appease her. As it is thought that the Mother is glad to take a ride when she can, the town gates are sometimes shut so as to prevent carts from entering, lest the Mother should come in also. Lately in one village the cart which was bringing earth for building a mission school house was stopped on this account, and it has been difficult to hire carts for a journey. Finally, when the people of a town think it time to escort the Mother on her journey, a little cart like the one described above is carried with music to the limits of the town and put over the boundary into the next town. When the people of that town hear of this arrival of the Mother within their limits, they come with music, take up the cart and its images, carry them to the proper temple, give offerings &c. and after some days carry it to the limits of the next town. So this cart is passed on from town to town. While escorting her, in euphonism the people sometimes call out "Lakshimike jay" i. e. victory to Lakshmi.

When such measures have been tried over and over again without any profit, the people sometimes get disappointed, and then say Well, nothing seems to please the Mother; it is useless to do anything more. But in some places the failure of all such means, and seeing how the Christians have been preserved and restored to health by proper remedies, and seeing their greater sense of security have led even Hindus to join the Christians in prayer to God and they have been glad to take such medicines as the Christians had found helpful. —(*Dnyanodaya.*)

ADVICE TO YOUNG CHRISTIANS.

Not a day without private prayer, reading a portion of Scripture, striving to do somethfng for Jesus and self-examination; receive, tool this counsel in addition:

Not a day without some special unusual prayer for some neighbour or acquaintance or some part of the mission field or some blessing you have never or very seldom asked before.

Not a day without some very thoughtful examination of some single sentence in the Bible until you have gained from it some fresh and fuller view of truth.

Not a day without some little act of self-denial, such as giving up a comfortable seat to some one else or surrendering some advantage of your own for another or some little sacrifice for the dear Savior's sake.

Not a day without a few minutes spent in trying to realize the abiding of Jesus Christ and in being ready should he come againt—*J. H. Cooke.*

OUR FATHER'S LETTERS.

BY REV. JOHN WAUGH.

"I have written to him great things of My law." So speaks the Being who teaches us to call Him father. May we know that we have such a writing? We speak of Holy Scripture, and we believe that man was merely the amanuensis of the divine dictation. A son, let us suppose, receives in a foreign land a letter from his father. How may he know that it is genuine? and how may the sons of God know that their Heavenly Father addresses them?

1. The epistle would have the Father's *signature.* God's sign-writing is in the starry skies, but far less clear than on the pages of His Word. We may say His name is recorded there in revelation. They preclude all idea of counterfeit, and it would go hard with any man attempting to forge the Sermon on the Mount, or the Redeemer's sacerdotal prayers. "Holy men wrote as they were moved by the Holy Ghost." That expresses it; and then God affixed His signature. The writing is mainly its own witness that it came from God.

2. Its *suitability* proves it, as a son might say of his father's letter "That meets all my needs; my father knows what I want." Nothing so meets the wants of universal man—giving knowledge, warning, comfort, direction, and inspiration, to meet all the duties of life. "What are you reading?" said a young man to an aged minister. "Why, news, news; the Bible news," was the reply, inasmuch as the Holy Book is never known to grow old.

3. The Father's *seal* is attached to it. The communication has affixed to it the stamp of the Great King. Miracles may be said to be the seals of God's Word. The Egyptians were compelled to say, in view of them, "This is the finger of God." The name of Jesus, with His resurrection and self-witness, impress their marks upon the inquiring Saul. The character and works of the Redeemer, the existence of the Church, and the regeneration of every individual character, reveal the letters of the Almighty hand.

4. The Father's *style* is unmistakable. It is a very difficult thing to counterfeit the hand-writing of a man. The same may be said of an author's style. Johnson and Addison, Goldsmith and Sterne, Bunyan and De Foe, Thomson and Burns, had their several notable peculiarities of manner. There is nothing like the Bible in literature. The Koran, the Book of Mormon, look contemptible beside the sacred volume. Every pretended communication from the All-wise bears internal marks of imposture.

5. Our Father's letters contain *remittances.* They not only convey His love, but sundry bank notes, His most needed bills of credit. The Apostles got them on Pentecost, and thousands of Christians can testify to their reception when most needed. There is a vast amount of unwritten biography here, which if published, would astonish the world. Prayer is telegraphic communication, and the answers received with the blessings sought are among the most wonderful realities of the Christian life.

6. Not only so, but they contain *needed information* of coming events. Letters of this kind, conveying knowledge only known to the writer, would preclude all doubt as to their authorship. Such information would lead a son, receiving them, to say "None but my father knows that." Hundreds of years before the Messiah's birth, when, where, and how He should come, were foretold The fall of Jerusalem, so prophesied and fulfilled, with the corroborating Arch of Titus, ought alone to silence all unbelief. This evidence is continually increasing; and the earth is throwing from her bosom new evidences of the unerring Word.

7. These letters contain our *Father's will.* As heirs are sometimes cheated out of an estate by fraud, so skepticism would rob us all of the celestial heritage, leaving us orphans, beggars, and hopeless in the world. And what a will we have! All things in the boundless universe, making us the adopted children of the Most High; nay, His sons and daughters. It is an ennobling reading to go over it item by item, and then take a survery of the inheritance by faith as we receive an earnest of it. It is often permitted unto God's children to see it, as the heir of a nobleman may walk around the estate which he is soon to call his own.

We may know that we have the writing of our heavenly Father in our hands, and it can do for us what no other book can, regenerating us and bringing us into the royal house-

hold of the universe. We should read it very often in order to know how rich we are and may become. The reading will make the poorest Christian the richest in all the earth. As we meditate and pray over it, the more aggrandizing will it appear, bringing one, as Dr. Payson expressed it, to exclaim with joy "I am a son of God, I am a son of God!" Never forget that the writing is a directory of duty. We ought to know what to do on our Father's estate. Our Friends ought to know what is the will of God concerning them. What multitudes are ignorant of it! It is our business to get as many as we can to come and hear it read, explained, and so urged upon their attention that they will not rest until they make its provisions their own. One may be poor as to this world's goods, and yet in this way be instrumental in making many rich towards God. The rich Earl of Shaftesbury said that he was glad to be called a disciple of the cobbler John Pounds, who, poor and deformed as he was, gathered in the ragged waifs of the city and taught them to read and understand the writing, so that as adults they became useful and honored in this world and in that which is to come. "Go, thou, and do likewise."—(*N. Y. Evangelist.*)

CHINA.

ONE HUNDRED AND TWELVE PERSONS ADDED IN TWO MONTHS.

Chih Meh, April 23.

From Rev. Hunter Corbett.—During the past two months I have received 112 on profession of faith and baptized twenty-six children. One of the women baptized is over eighty-four years of age. Her son has been a Christian several years, and has been deeply concerned about his mother's salvation. His joy seemed to have no limit when finally she professed her faith in Christ. Six others are upward of seventy years of age; one, seventy-nine. At the home of the former Tauist priest, where, last year, twenty-five were baptized, twenty-three more have been baptized this Spring, one of them a Tauist priest, aged sixty-eight years. A year ago he applied for baptism, and again last Autumn. We should have received him earlier but for the fact that certain classes—priests, opium smokers, etc.—have special temptations, and great caution must be exercised in admitting them to the Church. Last Autumn he was told that whenever he would leave the temple and receive no more support from it, his case would be favorably considered. With tears coursing down his furrowed cheeks and with trembling voice, he said: "I have no more faith in idols, but have chosen the living God for my God, and Jesus for my Saviour, but I have spent my whole life at the temple. I am now too old to work. I own no property. If I give up my income from the temple lands what am I to do?" He was told to cast his burden upon God, who could abundantly answer his prayers, and provide for all his wants.

PRAYER ANSWERED.

The last time he came before the session he said, that "after I returned to the temple, last year, weeping the whole way, I called upon God, day and night, to have mercy upon me, a poor old man, and give me manna from heaven, so that I could devote what remained of life to a more faithful service to the true God than I had ever rendered to false gods."

He had not prayed many days when his son-in-law came to him, and said: "You know I am poor, and can only, by hard labor, secure the coarsest of food for myself and family; but if you wish to leave the temple and share our home with us, you are welcome." This the priest interpreted to be God's method of sending him manna.

BEARING FRUIT AT ONCE.

Since then he has lived in that home, and has taught the children and done what he could to witness for the truth. He presented a list of eleven names of those who are now studying the truth, and hope to be baptized in the Autumn. This list includes his daughter and her husband, and the priest's son, a lad of fifteen, whom he wished to give me, that he might be trained in the mission school. Will any one provide for him?

He has written a tract, concerning the reasonableness of the service of the true God and the folly of idolatry, which he hopes will aid him in winning many to Christ. This man is a good scholar, gifted in speech. If his life is prolonged, and he proves to be a true disciple, he may do much in helping to spread a knowledge of Christianity. Surely, God's people will remember him and all the new converts at the mercy seat. In some places there is much inquiry, and many studying Christian books. It is hoped that multitudes will soon be brought to know and love the Saviour.—(*For. Missionary.*)

ANOTHER IMPORTANT LETTER FROM MAJOR COLE.

Adrian, Michigan, April 5th, 1883.

My Dear Brother——,—The more the Holy Spirit reveals to me what sin cost the Son of God, the more *awful* does it appear to teach that we must *continue* to do the *very thing* that nailed our blessed Lord to the cross. But one says, "Who teach that we *must* sin?" Every one who teaches that we *will sin* is teaching this doctrine, or, if possible, *worse*.

How my soul would rejoice to hear some one whose lips were touched with fire from on high speak to all the souls that I met in England and Scotland, and say to them, "Major Cole *meant* right (for he took his sayings from greater lights) when he said that 'we would sin as long as we are in the body.'" But neither he nor his teachers had any authority to thus prophesy of God's saints that 'they *will* sin' when God's Word plainly declares that if we abide in Him we will *not* sin.' Neither he nor his teachers had any authority for stating that among all God's redeemed on earth not one would 'abide in Him.'"

Dear brother, I would be willing to let them walk over my body to have them hear this contradiction to my past teaching. The dear Lord has forgiven me, for I was blind, "I did it ignorantly," and all the while I was "kicking against the goads." All the while I was "persecuting" my blessed "Jesus." He came to "destroy sin," and I preaching that we *will sin*. Oh, my brother, the consummation of all the subtlety of Satan is this, that he is filling the pulpits of our land with sincere but deceived men, who have become champions in contending for a place for *sin* in the lives of God's children.

For if they teach them to *expect* to sin, *mark it*, my brother, they *will sin*. If a man expects to be untrue to his marriage vows, he will meet his expectations. If he expects to indulge his appetite for intoxicating drinks, his expectations will be realized.

You know expectation is equivalent to faith. If I do not expect to overcome sin I certainly will not.

I have no more right to expect to sin than I have to expect to fall and break my neck. I *may* do both, but there is no reason for my doing anything else than to so walk that I may not fall, for I am *walking* in the Light. The praise of the keeping power is "unto *Him* who is able to keep us from falling" (Jude 23.)

Such opportunities as you may have to meet congregations that I have met in dear Scotland and England, will you—for the love you have for our dear Saviour who redeemed me by His precious blood—will you take back for me my past teaching, by giving them, in the name of the Father, and of the Son, and of the Holy Ghost, this precious truth, "Whosoever abideth in *Him* sinneth not."

"Let no man despise thee" for teaching Christians to live "*godly* in this *present world.*"

And if "He should appear" (Jude 13) while you were thus teaching, methinks it will give you more joy than those will have who teach the contrary.—In the name of Jesus, I am your brother in Him.—(*Divine Life*) *J. H. Cole.*

NEGATIVE PREACHING.

We have many times condemned the preaching of negations, which has become so fashionable in certain quarters, as deadening both to the Church and to religion. The denomination most addicted to this kind of preaching, has suffered the most from it. The Unitarians have told their congregation what *not* to believe for a hundred years; they have spent their powers in trying to disprove the great doctrines of orthodoxy; and the result is, that while Unitarianism, as a positive system, is one of the most indefinite and nebulous systems, if it deserves that name, which is known in the religious world, Unitarian congregations have not flourished, and the denomination is probably no larger than it was thirty years ago; and this, too, in spite of very remarkable advantages. In view of the disastrous consequences of this policy of negative preaching, it is not strange that so able a theologian and careful observer as the venerable Prof. A. P. Peabody of Cambridge in a notable paper in The Unitarian Review, speaks thus plainly of the skepticism into which his own body is drifting:

"It might appropriately be questioned whether Unitarians are not by their denials forfeiting their place not only among Christian, but among religious denominations. Among Christian, certainly; for they do not consider as outside their ranks men who deny personal immortality, who own no other God than impersonal law, and who maintain the impossibility and absurdity of prayer. If professed Parsees, Buddhists, or Mohammedans, should ask a place on our list of preachers, room would be made for them at once, and pulpits thrown open to them. Of negative preaching there is no need, and there is no demand for it. It thins congregations, nourishes infidelity, and drives people into churches where some things are believed. Episcopal churches have been built up of refugees from Unitarian skepticism. Men who deny the reality of spiritual things, who derive mind, soul, conscience, love, piety, from spontaneous self-developoment, and regard God as a subjective conception without any objective reality, have nothing fit to preach. Nothing can be meaner than to sneak into a church for the sake of desecrating and defacing it. If men have outgrown all need of Christ and of the sacraments, they ought to quit preaching. They have no rightful place in a Christian church. No man was ever made better by arguments against the Trinity, or the Divinity of Christ, or the personality of the Holy Spirit, or the vicarious atonement. The entire motive power of religion lies in its positive beliefs, in these few vast truths into which one may grow for a life time."

This forcible presentation of the case from a Unitarian divine, who has never lost sight of the everlasting headlands of evangelical Christianity, deserves careful study. It is full of significance as a warning and a lesson. It is folly to repeat a mistake which has been tried so thoroughly, and under the most favorable conditions, and with disastrous consequences. Dr. Peabody thinks the tendency sets powerfully in that direction, partly because it is always easier to question than to prove, to dissent than to advocate, to drift with the current than to stem the tide; and in some quarters it is thought very smart and manly in a preacher to tell what he does not believe. This course is always hazardous. Take the doctrine of retribution for wrong-doing, as laid down by Paul: "Whatsoever a man soweth, that shall he also reap." It is becoming the

fashion in some quarters to question the doctrine of future punishment in such a way that this tremendous Scriptural truth of a righteous retribution is virtually destroyed, and men feel that it is little matter what they do in this world, and utterly neglect the great realities on which eternal life depends.

On this point Dr. Peabody well says: "Our congregations *need to see in sin a self-repeating, self-indurating, self-perpetuating quality*, its own worst punishment. Positive preaching on this point is much needed at the present time. The reaction from Calvinism has gone to an alarming extreme, and the minister who attempts to carry it farther is a traitor to the social safety no less than to the Gospel." The fact down at the bottom, is that people live by their beliefs. Truth is the soul's daily bread, and even though there be bran in the loaf, it is still and evermore the bread of life. To tell people who are hungry, that bread of fine flour is sure to give dyspepsia, that baker's bread is a mixture of bad flour and alum, and very injurious; that corn bread is too heavy for the stomach, that barley and rye are deficient in nutritive qualities, and that oaten cakes are only fit for horses, is to distract attention while the body starves for food. The negative preaching of our day destroys confidence in the great nutritive faiths on which generations of Christians have lived and wrought, and puts nothing in their place. It is not what men doubt, but what they believe with mind and might—the beliefs they live upon, the faiths they assimilate and reproduce in conduct and character—that save them from sin, and make them strong to do and endure. And it is only the inculcation of such positive faiths in the pulpit that will attract congregations, and edify them much. Preachers who declaim against old beliefs, who grow eloquent in denouncing outworn superstitions and the sins of the times which have *ceased to be fashionable, may have a short run of popularity; but they make no* enduring mark. People soon tire of such ex[illegible]. They hunger for something positi[illegible]ey want a faith of some sort that will su[illegible] them in trial, strengthen them in te[illegible]on, help them in trouble, sweeten th[illegible] joys, and span the dark passages of the future with a bow of everlasting hope. And only the preaching that comes from such a faith, and builds up such a faith as this in the hearts of the hearer, is fit for the Christian pulpit.—(*N. Y. Evangelist.*)

TWO AND TWO MAKE FOUR.

Not three months ago I stood by the grave of a suicide.—Men do not kill themselves for nothing. A bullet in the brain is not like the precious jewel in the toad's head. When man wants to get rid of life, it is generally because he is afraid to live longer.—A rosewood cradle in his babyhood, and a coarse pinewood coffin at forty. These are impressive facts. What was the matter? Logic—stern, awful logic. Two and two make four; that was the trouble. That man might have slept under a monument, instead of having a nightmare in Potter's field. His father gave him everything but moral principle, and he did not give him that because he had none to spare. The boy had money, and horses, and wine, and fiery impulses and no restraints, and temptations by the score. That father lived long enough to see that there was a mistake somewhere, but exactly where it had been made in the education of his son he could never tell. He only shook his head sadly, grew a little more gray, and possibly a little more peevish, than could be attributed to the passage of time merely, and then went to bed one night, and never woke. The boy—but why follow him along the slimy path? He slipped from filth to filth, until the patrolman found him in a gutter, and carried him to the morgue, with an ounce of lead in his brain. Money and no manliness to begin with, and neither money nor manliness to end with. As I came home from that doleful service little Jack's question rang in my ears, "Does two and two always make four?" and men and houses and clouds and sky seemed to answer "Always!" —(*Dr. Hepworth, in Christian Advocate.*)

TELEGRAPHIC NEWS.

Cairo, August 2nd: Thirteen more deaths from cholera have occurred amongst the British troops here since last Tuesday.—The cases of cholera here are assuming a milder form, and the health of the British troops is improving.

London, 3rd: Mr. Gladstone, replying to a question in the House of Commons last night, said he could not undertake to consult Parliament before the withdrawal of the troops from Egypt.—A meeting under the presidency of the Hon. E. Stanhope took place at Limehouse last night, at which resolutions were adopted protesting against Mr. Ilbert's Criminal Procedure Bill.

Paris, 3rd: News has been received that the King of Annam is dead, and has been succeeded by *Phudac*.—The commander of the French expeditionary force at Haiphong is concerting a plan of operations.

Melbourne, 3rd: Kavanagh, Hanlon, and Smith, informers in the late trials, arrived here to-day but were forbidden by the authorities to land.

Aden, 3rd: The steamer Consolation has been totally wrecked at Rashafoon, but her crew and passengers were saved and taken on to Mauritius by the Messageries steamer Natal.

London, 4th. The debate on Mr. Ashmead Bartlett's motion, censuring the policy of the Marqnis of Ripon in India, which was fixed for last night, was stopped by the House being counted out.—The Marquis of Hartington, replying to a question in the House of Commons last night, said that a new field marshal will be appointed shortly.—Dead Major Oliver Probyn.—Owing to the strict quarantine now being enforced on all vessels arriving from India and Egypt, the British Government have suspended conveyance of the mails by the Eygptian Railway, and have sanctioned transport through Suez Canal instead. The steamers will pass through the Canal in quarantine without communicating with Suez or Port Said, proceeding direct from the latter port to Brindisi, without calling at Alexandria. Passengers eastward from Venice and Brindisi will join the London trunk services at Port Said. Continental passengers for Bombay con leave Venice or Brindisi by fortnightly direct steamers, *via* Suez Canal, which will not touch Egypt.—The strict quarantine on all homeward steamers at the ports in France and Italy has decided the P. & O. Company to accelerate the speed of the homeward Plymouth packets, enabling the passengers thereon to avoid quarantine.

Port Elizabeth, 4th: O'Donnell, the murderer of James Carey, has been Committed for trial at the Assizes here.

Naples, 4th: Another severe shock of earthquake was experienced to-day at Forio, in the island of Ischia, during which several houses were destroyed.

Paris, 4th: A Legitimist plot was discovered here to-day. Several party leaders are reported as being implicated in the conspiracy.

London, 5th: News has been received that a rising has taken place amongst the Republican soldiers at Badajoz, which has been repressed by reinforcements from Madrid. No details of the affair are yet to hand.—News from Madagascar states that the Hovas are still hovering round Tamatave, that the French are too weak to advance.

St. Petersburg, 5th: A popular outbreak against the Jews has taken place at Ekaterinoslav. The military were called out, resulting in ten of the rioters being killed and thirteen wounded.

Cairo, 5th: Cholera is generally on the decrease throughout Egypt.

Madrid, 6th: Later particulars regarding the Republican rising amongst the troops at Badajoz state that the nnmber of insurgents is under one thousand, and that, without awaiting the attack of the Madrid reinforcement, they fled to Portugal, where they have been disarmed and interned. The province of Estremadura has been declared in a state of siege.

London, 7th: Mr. Gladstone, replying to a question in the House of Commons last night, said that the views of her Majesty's Government with respect to Egypt remain unchanged, but that the delay occasioned by the cholera in carrying out the reorganization of the administration of the country prevents a very early withdrawal of the British troops, who cannot leave until a stable Government has been established. The right hon. gentleman further stated that he had no reason to believe that the Foreign Powers will not acquiesce in the plans of the British Government.

Madrid, 7th: Tranquillity has now been restored at Badajoz, and no agitation has taken place elsewhere.

London, 8th: The House of Commons last night read a third time a Bill for the protection of London from cholera.—Mr. Gladstone read to the House of Commons last evening a letter written by the Earl of Dufferin, stating that the reorganization of the Egyptian Army was approaching completion. The police arrangements were in a less advanced stage, but a fair body of judges had been secured.

9th: Mr. Gladstone, speaking at a banquet given by the Lord Mayor to Her Majesty's Ministers at the Mansion House last night, said that fuller advices received from Madagascar confirm the hopes of an amicable settlement of the Tamatave affair.—Referring to Egypt, the Right Hon'ble gentleman said that an over-hasty withdrawal of the British troops would spoil the work of reform, but that they will desappear as soon as their mission is accomplished.—Latest advices from Egypt state that the cholera is increasing in Alexandria, but is greatly on the decrease elsewhere.—Their Imperial Majesties the Emperors of Germany and Austria met at Ischl yesterday.—News received from Tongking states that the Mandarins at Hué have rejected Phudac, and proclaimed Vianlan King of Annam.

Madrid, 9th: A rising amongst the military has taken place at Logrono, and also a republican rising near Barcelona.—Troops have been despatched in pursuit of the insurgents.—The Ministry have suspended all constitutional guarantees.

Aden, 9th: A fire having broken out on board the s. s Cambodia, on her way to Singapore, she was obliged to return to this port yesterday. The fire is still raging.

Per P and O Str *Gwalior*; 7;

For London—Mr G Greig, Mr and Mrs G F M Grant, Major T C Manderson, Depy Surg Genl H W Bellew, Surg Major T Robinson, Col G C Baird, Major S H Cowan, Mr John Elliott, Lieut Col Douglas, Mr F B Dickinson, Mr A Wickes, Col W C Chowne, Major B E Gowan, Major H J Cholmley, Mr C Maclean, Mr E Rushton, Mr J F H Collet, Mr F Gyde Heaven, Capt Adamson, Mr J H Down, Lieut G C Russell, Mr K Keast, Mr C E Cardew, Mrs Armstrong, child and two infants, Mr March, Mr J Dunlop Watson, Mr and Mrs Gee, Mr J E Waller, Senor Francisco de Souza Fraya, Mr W Wright, Mr and Mrs Griffiths, Mr Scholvin, Mr W Williams, Mr C Scott, Mr R Crispin, Mr J Meredith, and Mr Oakes.

For Suez—Surg C H D Gunlette.

PASSENGERS ARRIVED.

Per P and O Str *Teheran*, 6;

From London—Miss Sheridan, Mr H Sevestre, Miss A Morris, Mr E W Hart, and Mr Baldwin.

From Brindisi—Mr J Ware Edgar, Major McLeod, Col B H Preston, Capt A C Talbot, Mr W H Melville, Col Nimmo, Mr J D Grant, Mr P W Atkinson, Surg Major W H Roberts, Mr P W P King, Col W H Murdock, Major Broome, Dr P H Benson, Mr McLaughlin, Mr W T H Brown, Mr Jackson, and Mr Kingsley.

From Venice—Mr Kennedy.

From Gibraltar—Mr F X Souza Binto,

Domestic Occurrence.

BIRTH.

BOWDEN—At Bangalore on 4th August the wife of L A Bowden, of a son.

DEATHS.

BLANDFORD—June 25th, at Kundapur, E Blandford, Esq, Salt Department, aged 41 years.

SCOTT—July 17th, at 111 Devonshire-road, Forest Hill, London, Walter Scott, C E, formerly Manager and Engineer of the Bombay Gas Co, second son of John Scott, Esq., of the Inner Temple, Barrister-at-law.

"BOMBAY GUARDIAN."

Subscriptions received from 4th to 11th August 1883.

Conductor H. Todman, 31st July 1883, Rs. 2-8; James Douglas, 31st December 1883, Rs. 10-14; Rev. J. P. Elwood, 17th June 1884, Rs. 7-10; Mrs. E. Lawson, 1st May 1884, Rs. 6; H. J. Crowe, 31st December 1883, Rs. 6; Rev. Dr. John Robson, 31st May 1884, Rs. 24-5.

New Advertisements.

GREAT INDIAN PENINSULA RAILWAY.

IMPORTANT NOTICE.

Resumption of through Booking over the Jabalpur Line.

The public are informed that all Goods and passenger traffic is now booked through over the Jabalpur *line without any restriction*.

E. W. KEILY,
Acting General Traffic Manager.

Bombay, 4th August 1883.

EURASIAN AND ANGLO-INDIAN ASSOCIATION.

A Public Meeting of Europeans and Eurasians will be held in the Framji Cowasji Institute on Saturday the 11th August 1883 at 5-30 p. m. at which the Hon'ble Mr. Justice Bayley, Acting Chief Justice, will preside.

It is earnestly requested that all members of the community will spare no effort to be present on this occasion, Ladies being specially invited to attend.

BOOKS—METHODIST BOOK CONCERN.

Methodist Hymnals at 1-4, 1-14, 2-8, 4-6.	
Foster's Christian Purity	3-12
Harman's Introduction to the study of the Bible	10-0
Fletcher's checks,—sheep	8-6
Thalheimer's ancient Hist	3-8
Hill's Rhetoric	3-0
Blackburn's History	6-4
Porter's Intellectual science	7-8

CATECHISMS.

Transmission of Life	3-8
Physical condition of woman	3-8

Address—AGENT,
Mazagon, Bombay.

H. A. GEYER & Co.,

BOMBAY.

Have removed to their new and spacious premises at

No. 7, Hornby Row,

Opposite the Post Office.

Just received another stock of our World-Renowned and justly celebrated

SEWING MACHINES.

From the best English, American and Continental Makers. All kinds, sizes, and descriptions, and for every class of sewing, from the finest muslin to the thickest leather. Thousands of these Machines are now in use all over the country, and are giving the most decided and entire satisfaction. Everybody pleased and delighted. Demand! Unabated Success!! Universal Appreciation!!! Continual Triumph!!!!

50 DIFFERENT KINDs.

THE LARGEST DEPOT IN INDIA.

Extensive stock to select from. All the latest and most useful automatic improvements, attachments and accessories. Quality, capacity, workmanship and finish guaranteedd to be the very best. All Machines warranted for twelve months.

Send for Illustrated Price Lists.

H. A. GEYER, & Co.,

Note new address—7, HORNBY ROW,
Bombay.

COFFEE—COFFEE—COFFEE.

(The real Mocha Brand)

REGISTERED.

SPARKLING ÆRATED COFFEE

is the latest novelty in refreshing drinks and is now introduced for the first time into Bombay. The fragrant Arabian berry from which this refreshing and exhilarating beverage is prepared enjoys a world-wide reputation, and it is unnecessary therefore to say anything here of its merits. In placing his

SPARKLING ÆRATED COFFEE

before the public the undersigned does not attempt to claim for it the properties ascribed to Ozo, Phospho, Zoedone, &c., but simply relies on the reputation that Coffee enjoys, to make it a popular beverage.

SPARKLING ÆRATED COFFEE

will be found invaluable in the Sick room and to travellers by Rail and Steamer, whilst promoters of the Temperance movement will find in it a valuable ally in weaning the intemperate from their craving for alcoholic drinks.

In Champagne Pints.....Per dozen Rs. 2-8-0
(4 annas per dozen refunded for empties)

AGENTS WANTED ALL OVER INDIA—LIBERAL TERMS.

W. J. ESSAI,

GENERAL PROVISION CASH STORES
FORBES STREET;
ESPLANADE ROAD; CUMBALLA HILL.
BOMBAY.

BOMBAY AUXILIARY BIBLE SOCIETY.

Pulpit, Family, and School Bibles in English with marginal references and maps, bound in morocco, sheep, and cloth—prices varying from annas four to rupees twenty: also Bibles in the Vernacular and other European languages on sale at the Bible Society's Depôt, Bombay.

ENGLISH AND ROMANIZED MARATHI GOSPEL of John, 12mo., cloth, new edition, price 8 annas per copy.

Marathi Separate Gospels 16mo, price 3 pies per copy

EDUCATION IN ENGLAND.

ELGIN COLLEGE, CHEPSTON VILLAS, BAYSWATER, W.

The Misses Gregson receive young ladies from India at Elgin College for their education, and prepare them for the Oxford and Cambridge Examinations.

The College is attended by Professional Masters.—*Terms* 60 *Guineas.*

References can be made to the Parents of Pupils now in the College, and the Rev. J. Gelson Gregson, Mussoorie, N. W. P. 2-6-83—12.

ASIATIC SOCIETY MUMBAI

DR. COOPER'S
ELECTRIC MEDALS.

Sale steadily going on.

Numerous testimonials received to their efficacy.

Affective—Inexpensive—Everlasting.

Price Rs. 1-4 Postage and packing 6 As.
Apply to the Manager
of this paper.

This paper has, as its sole and special representative in America, for the reception of advertisements and subscriptions The **International Newspaper Agency**, H. P. Hupbard, Proprietor, New Haven, Connecticut, United States of America, (a beautiful city two hours ride east of New York) where all the editions of this publication can be found regularly on file, with all other prominent newspapers of the world, and where contracts can be made for all at publishers best rates.

FOR SALE.

A COVERED HAND-CART, with glass cases, adapted to selling stores books, &c. Rs. 30.

Apply to Mr. SUMANT VISHNU,
Proprietor of the
Anglo-Vernacular Press,
104 Tank Street, Byculla, Bombay.

MAGIC LANTERN FOR BOYS.

Just received some Magic Lanterns from America. It is a very good play for boys, and can be managed very easily.

Price Rs. 25 including 6 slides and 1 extra reflector.

Order at once to
The Manager
Bombay Guardian.

AMERICAN CORN FLOUR.

Just received a small shipment of fine American Corn Flour direct from New York. The Corn Flour is put up in neat tin cans of 1 lb. each accompanied with reipes for preparing it into tasty dishes—Ites superior to any thing of the kind obtainable in the bazars.

Price As. 10 per tin.
Sent by Unpaid Parcel Post.
Apply to MR. SUMANT VISHNU.
Anglo-Vernacular Press,
New Nagpada, Bombay.

REQUEST.

DONATIONS of books or money are requested for the Library of the Bareilly Theological School particularly Oriental and Theological books are desired.

Persons leaving the country or otherwise having books to dispose of may be glad to help us.

T. J. SCOTT,
Bereilly, N. W. P. Principal.

1840. **1883.**

For Sale by all the leading Chemists throughout India.

Authorized Agent in Bombay.
ESUF ALLI HIPTOOLA,
No. 9 Pir Market.

PERRY DAVIS & SON, Proprs., Providence, R. I.

PAIN KILLER
MEDICINE CHEST IN ITSELF
A PURELY VEGETABLE MEDICINE
For INTERNAL and EXTERNAL use.
THE OLDEST BEST & MOST WIDELY KNOWN FAMILY MEDICINE

A SURE CURE for all the diseases for which it is recommended, and is always **perfectly safe** in the hands of even the most inexperienced persons.

PERRY DAVIS' PAIN KILLER

IS RECOMMENDED by **Physicians, Ministers, Missionaries, Managers of Factories, Workshops,** and **Plantations,** by **Nurses in Hospitals**—in short, by **Everybody everywhere** who has ever given it a trial.

HAS STOOD THE TEST OF FORTY YEARS' TRIAL.

PAIN KILLER should have a place in every factory, machine-shop, and mill, on every farm and plantation, and in every household, ready for immediate use not only for accidents, cuts, bruises, sores, etc., but in case of sudden sickness of any kind.

PAIN KILLER is the well-tried and trusted friend of the **Farmer, Planter, Sailor, Mechanic,** and in fact of all classes wanting a **sure** and **safe medicine** which will always be at hand, and can be **freely used internally or externally** without fear of harm and with **certainty** of relief.

Its price brings it within the reach of all; and it will annually save many times its cost in doctors' bills.

For sale by all druggists

PERRY DAVIS & SON, Proprs., Providence, R. I.

EDUCATION AT HOME.

TO PARENTS AND GUARDIANS.

The MISSES BARTON (who have had 16 year's experience in tuition) receive a limited number of young Gentlemen to Board and Educate at

ROTHER HOUSE, COLLEGE PARK, LEWISHAM.

The pupils are instructed in the ordinary branches of English Education, French, German, Latin, Drawing, Pianoforte, &c., and efficiently prepared for public schools.

Terms.—50 Guineas per annum.

LEWISHAM is one of the healthiest localities near London, pleasantly situated in Kent, the Garden of England.

References given and required.

ROTHER HOUSE SCHOOL
Examination, July, 1880.

GENERAL REPORT

I have made a thorough examination of this School, and the results are highly satisfactory. The Papers on the whole were very well worked. Some: Scripture, English Grammer, Arithmetic, and Senior French were above the average in quality, and reflect great credit upon the Misses Barton.

The Pupils take great interest in their work and are very intelligent. The School-room and arrangements are excellent.

T. H. HARRISON, M.C.P.
Examiner.

THE INDIAN WAR CRY.

THE OFFICIAL GAZETTE OF THE INDIAN DIVISION OF THE SALVATION ARMY.

TERMS *by post, paid in advance*: Single numbers, 1 a.; 10, 4 as.; 100, Rs. 2-4, Annual Subscription: 1 copy (sent weekly) Rs. 3-0; 2 copies, 3-12; 6 copies, Rs. 7; 12 copies, Rs. 12.

ADDRESS MAJOR TUCKER.
Headquarters Salvation Army, BOMBAY.

NEW SPECIAL BOOKS.

Highly recommended by Physicians, Editors, Clergymen and others.

	Rs.	a.
Social Impurity, 200 pp. clo. gilt stamp.	1	8
Queenly Womanhood ...Rs. 1; clo. limp.	1	4
A noble Army and a Holy War.....	0	8

Sent post free on receipt of price.

AGENT HOPE PUBLISHING CO.,
BOMBAY.

THE CHOWKREE TEA FACTORY.

PROPRIETOR J. G. BELLAIRS.
KUMAON N. W. P.

SUMANT VISHNU,
Sole Agent,
BOMBAY.

7,000 FEET MOUNTAIN TEA.

This Factory's Teas are specially made for drinking Pure, and not for mixing purposes, from the choicest leaves, free from all adulteration under the supervision of the Proprietor and a Chinaman of more than 30 years' experience of Tea in India The bouquet and aroma of this Factory's Tea, owing to the height above the sea at which it is grown, cannot be surpassed.

JUST RECEIVED A FRESH CONSIGNMENT OF THESE TEAS,

The following prices are much cheaper than any offered in the Bombay Market.

PRICES. In 1 lb tins.	Rs.	a.	
Extra Choice Orange Pekoe...	1	10	per lb.
Orange Pekoe	1	6	do
Factory Mixture	1	4	do
Proprietor's Own Choice	1	2	do
Chowkree Mixture	1	0	do
Factory Blend	0	15	do
Pekoe Dust	0	12	do
Broken Tea	0	10	do
Tea Dust	0	9	do
Guards Mixture ...in 2 lbs tins.	1	4	do

Broken tea ½ lb packet 6 As. ¼ lb packet 3 As.

SEND A POST CARD WITH YOUR FULL ADDRESS TO
SUMANT VISHNU
Anglo-Vernacular Press.
(In the same lane as the Gov't. Tel. Office,)
Byculla, BOMBAY.

Asiatic Society of Mumbai

THE BOMBAY GUARDIAN.

RS. 6.

The BOMBAY GUARDIAN is now enlarged from 12 to 16 pages. It has been in existence for more than a quarter of a century. It has quite a large circulation in India and to some extent also in Europe, America and other countries.

TERMS OF SUBSCRIPTION: Rs. 6 in advance per annum; with Indian Postage, Rs. 7-10; with Postage to England, and America via Brindisi Rs. 10-14; to other Foreign Countries Rs. 9-4-0. For smaller periods in proportion.

Parties who find it more convenient to pay monthly, will pay Half a Rupee at the beginning of each month. In Bombay, a peon with subscription-book will call statedly.

ADVERTISEMENT RATES.

STANDING ADVERTISEMENTS for 1 year, As. 4 per inch for every insertion in advance.
" " " 6 months, As. 6 " " " } with occasion-
" " " 3 months, As. 8 " " " } al changes.

ALL RELIGIOUS (Christian) AND CHARITABLE ADVERTISEMENTS, both for longer and shorter periods, 4 As. per inch for every insertion.

SHORT ADVERTISEMENTS in small type, As. 2 per line for first insertion and 1 Anna per line for succeeding insertions.

ADVERTISMENTS can be inserted in English, Marathi and Gujarathi.

Special contracts can be made for Advertising; and I shall be happy to correspond with, on the subject.

DOMESTIC OCCURENCES 8 As. per insertion.

N. B. Advertisements of liquor, opium, theatrical entertainments &c. will not be inserted.

All business letters should be addressed to Sumant Vishnu, at the Anglo-Vernacular Press, No. 104, Tank Street, New Nagpada, Bombay.

Letters for the Editor may be addressed to him at the above-mentioned Press

Anglo-Vernacular Printing Press.

BOOK, JOB AND FANCY PRINTING

(ENGLISH, MARATHI AND GUJARATHI)

OF ALL DESCRIPTIONS, EXECUTED IN THE BEST STYLE,

PRINTING IN COLORS AND GOLD.

VISITING AND WEDDING CARDS.

MODERATE CHARGES.

ALL ORDERS SPEEDILY EXECUTED.

DR. BHAU DAJI'S

CELEBRATED LEPROSY MEDICINE.

FOR EXTERNAL USE.—Price Rs. 2-8-0 per bottle, without postage.

This bottle will last for 15 *days if rubbed thrice a day.*

FOR INTERNAL USE.—Price As. 12 per bottle, without postage.

This will last for more than a month.

A Pamphlet (Royal 8 vo.) containing the late Dr. Bhau Dajee's treatment of Leprosy will be forwarded to any address on receipt of **3 ANNAS STAMPS ONLY,** including Postage.

Apply to the Manager Anglo-Vernacular Press.

104 *Tank Street, New Nagpada, Bombay.*

ALL ORDERS SPEEDILY AND PROMPTLY EXECUTED.

MALT WITHOUT ALCOHOL.

A concentrated nutritious, digestive and agreeable food.

EXT. MALTI (KEPLER).

The principles of Kepler Extract of Malt are;
Malt Sugar and Dextrine..Nutritious, Resolvent Emollient.
Diastase.....Digestive of Farinacious Matters.
Phosphates & Albuminoids Nutritious and Strengthening.

One fluid ounce of this Extract contains more of the valuable properties of Malt than a quart of the best Ale or Stout.

FROM THE MEDICAL PRESS AND CIRCULAR.—"We have on more than one occasion drawn attention to the nutritious properties of Malt Extracts. Their great value consists in the fact that when taken at or directly after meals, they assist in disposing of the other food, and thus indirectly as well as directly nourish and strengthen the whole system."

"The Kepler Malt Extract is reliable, it is quite free from acidity, and is manufactured in such a careful manner as to ensure the preservation of its valuable constituents.

Dr. LERSCH, *Inspector of Mineral Springs at Aix and Bentscheild, in "Schmidt's Jahrbucher,"* No. 159, page 227:—"In Malt Extract the absence of water, in quantity alcohol and carbonic acid, is to be observed. In beer there is only about one-fifteenth extract, sometimes more, sometimes less. In beer there is comparatively little malt sugar. The largest part of the extractive substance is dextrine. Malt Extract is an excellent nourishing agent for the weak and emaciated, and it is in this class of cases that its manifold application has been established."

The *Medical Times and Gazette* reports:—"The Kepler Malt Extract, we venture to say, is by far the best we have seen."

Professor YANDELL, of the University of Louisville, U.S.A., says:—"The Kepler Malt Extract is the best, and has the finest flavour of any I have ever seen. It is a valuable preparation."

NOTE.

Dr. GUSMAN, of Stuttgart, declares that Malt Extract has rendered excellent service in diseases of the lungs, stomach, bowels, and throat, as consumption, dyspepsia, defective nutrition, bronchitis, and chronic catarrh.

ZIEMSSEN'S CYCLOPÆDIA of MEDICINE says:—"Malt Extract is preferable to Cod-liver Oil, being more palatable and more easily digested."

Adults may take a dessert or tablespoonful three times daily directly after, or better with meals. Children in proportion. It may be taken as it is, or mixed with milk or water plain, or arated. With half milk half soda water, the flavour is delicious. If too thick warm the bottle. In some cases it will prove best to begin with only one teaspoonful, and the quantity may be gradually increased.

Supplied by all Chemists in Bottles holding 12 oz. and 24 oz. (Avoir.)

To avoid imitations & secure a genuine article always specify "KEPLER."

WHOLESALE AGENTS:

D. S. KEMP.....Bombay.
TREACHER & Co. ..... " & Poona.
TAYLOR & THOMPSON .....Bombay.
MADON & Co. ..... "
PHILLIPS & Co.....Poona & Bombay.
BATHGATE & Co. .....Calcutta.
PLOMER & Co. .....Lahore.

BOMBAY SCOTTISH EDUCATION SOCIETY.

THE Society has two High Schools for Boys and Girls—

1. At Byculla, near the Railway Station.
2. The "John Connon" School, Esplanade, opposit the Queen's Statue.

HEAD MASTER—Mr JAMES MACDONALD in charge of both Schools.

HEAD MISTRESS—Mrs. Macdonald, Byculla.

Assistant Teachers. Mr. Rhenius, Mrs Engel — "John Connon School."
Mr. D Bhore. Mr. C. Rosselet. — Byculla School.

French *Master Senor Pedraza*, both Schools.

Music Masters— Herr Schmuck, "John Connon Shool." Herr Mehnert, Byculla School.

Drawing Master—Mr. Fritchley, Certificated Teachar, School of Art, "John Connon" School.

Mr. Maddon Pandarung Certificated Teacher, School of Art Byculla School.

The Education given in these Schools is non-sectarian All the standards up to Matriculation are taught Pupils from these Schools have been exceptionally and uniformly successful at the Matriculation Examinations of the Bombay University.

Mr. and Mrs. Macdonald receive a limited number of Bearders, Boys and Girls, at Byculla

R. JEFFREY,
T. H. GREIG.
Joint Honorary Secretaries.

Marine Lines, October 30, 1882.

READ! READ!!

Rev. J. M. Goheen, (Am. Pres. Mission, Lohapore), writes:—

DEAR SIR,

Kindly send ½ dozen bottles of FEVER PILLS and oblige me. **I have found nothing so good for fever in India.**

Yours, &c.,
J. M. GOHEEN,
Am. P. Mission.

THE GREAT AMERICAN FEVER PILL.

Chills and Fever, Remittent, Intermittent and Bilious Fevers, Jaundice, and Liver Complaint.

Quick, certain and reliable and a most approved substitute for Sulphate of Quinine.

Price per phial containing six dozen sugar coated Pills Rs. 1-4-0 and per dozen phials Rs. 13.

Apply to the Manager Bombay Guardian, 104 Tank Street, Byculla, Bombay.

TO STRENGTHEN
AND
PRESERVE YOUR SIGHT
USE THE

Luculent Pebble Spectacles to be procured only from

LAWRENCE AND MAYO,
Oculists and Opticians,
Rampart Row (above Soundy & Co.),
Bombay.

Pamphlet and price-list free on application.

ANCHOR LINE.

Indian Service between Bombay, Liverpool and Mediterranean.

The following sailings have been arranged.

BOMBAY TO THE MEDITERRANEAN.

	Captain.	Tons.	H. P.	About.
s. s. "Utopia"	A. M' Ritchie	2781	680	23rd August 1883.

BOMBAY TO LIVERPOOL DIRECT.

s s "Victoria"	John Craig	3242	480	29th August „

To be followed by other 1st Class steamers at regular intervals.

These Steamers have been specially fitted for the Indian Trade, and have accommodation for a large number of Saloon Passengers.

Each Steamer carries a Surgeon and Stewardess.

Fare through to New York...	...	...	...Rs. 600
Do. do. to Liverpool ...	...	...	... „ 500
Do. do. to Marseilles and Genoa	...	...	... „ 450
Do. do. to Naples ...	...	...	... „ 400

The New York passegers are booked in connection with the Co.'s Atlantic Mail Service, either from Liverpool or from Greenock, sailings being fortnightly from the former and weekly from the latter port.

For the convenience of *Indian* passengers, an Agency has been opened at 8, Regent Street, London S. W.

For plans, handbooks of information, and for any information,

Apply to W. & A. GRAHAM & Co.,
Agents.

Graham's Buildings, Bombay,
10th *August 1883.*

THE SINGER MANUFACTURING COMPANY.

SINGER'S Genuine Lock stitch sewing Machines are the best, the cheapest, and the most durable of all other Machines in existence. They are with all latest improvements, complete in accessories, and can sew from the thinnest muslin to the thickest leather. They have won more than 200 prizes in all the great exhibitions of the world including the International Exhibitions of London, Dublin, Paris, Lyons, Vienna, Moscow, Naples, and Brehmen,

☞ LATEST VICTORY OVER ALL COMPETITORS ! ! !
AT THE

Industrial Exhibition held at Sunderland from the 18th February to the 14th March 1882 there was an unusually exciting contest for the prizes by the numerous exhibitors of sewing Machines.

The various Machines were carefully and thoroughly tested when the great superiority of the Singer's Sewing Machines both as regards the capacity for work and general excellence was immediately made apparent and was acknowledged by the Judges who awarded the Highest Prize to

THE SINGER MANUFACTURING COMPANY.

The Company sold in Foot Machine Rs. 78. Machines.

1872, 219,758
1873, 232,444
1874, 241,679
1875, 249,842
1876, 262,316
1877, 282,812
1878, 356,432
1879, 431,167
1880, 538,609
1881, 561,036

And in 1882, 603,293

Beware of imitation Machines alike in appearance yet worthless in working!!

With Cover Rs. 89.

Their increasing sale is the most conclusive evidence of the Superiority of the Genuine Singer Sewing Machines and still further proofs are afforded by the great success which they obtain at the various exibitions in all parts of the world.

Compare this diagram and you will easily find the dodge.

FOR CASH OR ON THE HIRING SYSTEM.

More than 1000 Machines for all class of work with all their duplicate parts, needles, cotton, oil &c are generally in stock. Prices from Rs 56.

10 PER CENT DISCOUNT FOR CASH. *Price lists and full particulars post free.*

To avoid deception buy the Genuine Singer from the Company's only Office in Bombay, 2 Church Gate Street; or of their Branch Offices—
Hall Road, Donald Town, LAHORE; 4, Dalhousie Square, CALCUTTA; & 14, Elgin Road, ALLAHABAD.

ASIATIC SOCIETY MUMBAI
Digitized with financial assistance from Government of Maharashtra
on 28 February, 2020

BOMBAY TRACT AND BOOK SOCIETY.

	Rs.	A.	P.
Josephus—Whiston	4	11	0
Popular Introduction to the New Testament—Lumby	3	12	0
Our English Bible Its Translation and Translators } Stoughton.	3	6	0
Bible Dictionary—Bastow	6	9	0
Temperance Bible Commentary—Lees	3	12	0
Life and work of Jesus Christ—Malleson	0	15	0
Searching the Scriptures—Dr. Anderson	2	3	0
Lessons on the life of our Lord—Stock	2	13	0
On Bible Revision—Newth	2	3	0
Hours with the Bible vols 1-5 *each*	3	12	0
Holy Bible and Commentary 5 vols by Henry and Scott—nett price	35	7	0
Bible places—Tristram	2	8	0
Israel's lawgiver—Stuart	1	9	0
The Exodus—Edersheim	1	7	0
Palestine Explored—Neil	3	12	0
Through Bible lands—Schaff	3	12	0
Judea and her rulers—Branston	2	3	0
Commentary on the Romans—Hodge	1	14	0
In the volume of this book—Pentecost	0	15	0
Novelties of Romanism—Collett	2	4	0
Romanism an Examination of the creed of Pope Pius IV—Jenkins	2	13	0
The road to Rome or Ritualism Pidentical with Romanism—Wylie	3	2	0
Plain proofs or Great facts of Christianity—Wynne	0	15	0
The Midnight cry—McHardie	6	9	0
The Future of Palestine—Walker	3	2	0
The Modern Jove—Arthur	1	9	0
Old Test. prophecies—Leathes	6	9	0
Revelation in progress—Titcomb	2	8	0
Apocalyptic Histories	3	2	0
Messianic prophecy—Gloag	4	11	0
Close of the Times of the Gentiles—Wingate	1	14	0
Argument from Prophecy—Maitland	0	15	0
Speeches of the Holy apostles—Fraser	2	3	0
Method of Divine Government—McGosh	6	9	0
Resurrection of our Lord—Mulligan	5	10	0
Studies in the life of Christ—Fairbairn	6	9	0
Christianity and modern Scepticism	2	3	0
Miracle no mystery—English Prysbeter	1	14	0
The Coming prince the last great Monarch of Christendom—Anderson	3	2	0
The Evangelical Succession lectures.	3	2	0
The Kingdom of God and Kingdom of darkness	3	2	0
Anecdotes of the Wesleys—Wakeley	2	3	0
From Log Cabin to White house—Thayer	3	2	0
(Cheap editions of above)	0	15	0
D. L. Moody and his work—Daniels.	2	3	0
Foxes Book of martyrs—Buckley	1	4	0
Among the Mongals—Gilmour	3	6	0
Life of Whitefield—Andrews	3	2	0
Anecdotes of G. Whitefield—Wakeley	2	3	0
Uncle Tom's story—Lobb	1	9	0
The pioneer boy—Thayer	3	2	0
Pioneers of the Xtian faith—Forbes.	2	3	0
Women of Methodism—Stevens	2	4	0
Heroes of Science—Duncan	2	8	0
Pictures of Indian life—Cust	4	11	0

	Rs.	A.	P.
The Successful merchant—Arthur	0	15	0
Life of a Scottish probationer—Brown	4	11	0
Italy's liberator—Gammon	0	15	0
The Russian Empire—Geddie	3	7	0
Exeter Hall and its associations—Holmes	1	9	0
Religion of our literature—McCrie	5	10	0
Oratary and Orators—Matthews	1	9	0
Mahan on Spiritualism	4	11	0
Literary Bye hours—Page	2	3	0
Facts and phases of Animal life—Morwood	1	9	0
A natural history of British fishes—Buckland	3	2	0
Story of the Bible—Foster	3	12	0
Story of the Gospel— „	1	14	0
Reading without tears Pts. I and II *each*	1	9	0
The Alcohol Question—Strahan	2	3	0
Alcohol its place and power—Miller.	1	14	0
Gough's Orations	0	10	0
History of Toasting—French	0	10	0
Nepthtalism the true temperance—Miller	1	14	0
Temperance land marks—MacGuire	0	15	0
Temperance Stated and Illustrated	0	15	0
Temperance Witness box—Bullock	0	10	0
Voice of the pulpit on Temperance	0	15	0
Voice of Science on Temperance	0	15	0
Kirton's Standard Popular Reciter	0	10	0
„ „ Sunday School „	0	10	0
„ „ Speaker and Elocutionist	0	10	0
Farm Sermons—C. H. Spurgeon	2	3	0
John Ploughmans Talk—Spurgeon	1	4	0
The Mourner's Comforter— „	0	10	0
Crumbs Swept up—Dr. Talmage	1	9	0
Sports that Kill —„—	0	10	0
Life thoughts—Beecher	2	13	0
Remarkable answers to prayer—Phillips	2	3	0
The Hidden life—Saphir	3	2	0
The gift of God—Monod	0	10	0
The power of an endless life—Moir	2	3	0
Parish papers—Macleod	2	3	0
Week day Sermons—Dale	2	3	0
So great love—Brightwell	2	3	0
The Word & Works of God—Lothian	2	8	0
The Word preached—Prust	4	1	0
The World of Prayer—Mourad	2	13	0
Work and prayer—Symington	1	9	0
The throne of grace	1	9	0
Drops from the brook by the way	1	2	0
Family prayer book—Oxenden	1	9	0
Family Year book—Colquhoun	2	3	0
The family altar—S. R. B.	0	15	0
Companion to the Lords table	0	13	6
The Holy Supper—Moore	0	10	0
Life of the Soul—Woodhouse	2	3	0
Sermons on Gospel Themes—Finney	2	13	0
Revivals of religion—Finney	1	4	0
Day by Day—Everard—	2	3	0
Good Thoughts in bad times—Fuller	3	12	0
Great and precious promises—Geike	1	9	0
Garden of Gethsemane—Philip	1	9	0
Imitation of Christ—Kempis	3	2	0
Hervey's Meditations	1	10	0
Human Sympathies of Christ—Geike	1	7	0
The "I wills" of Christ—Power	3	2	0
Life more abundant—Monod	0	10	0
The Lord is my shepherd—Stuart	1	7	0
Mind and Words of Jesus—Macduff.	0	10	0
Brighter than the sun —„—	2	3	0
In Christo „	3	2	0

	Rs.	A.	P.
Memories of Patmos „	2	3	0
„ „ Bethany „	2	3	0
Noon tide at Olivet „	2	3	0
Eventide at Bethel „	2	3	0
Grapes of Eschol „	2	3	0
Life in Heaven „	2	3	0
Difficulties of the Soul—Aitken	1	9	0
God's Everlasting Yea —„—	1	14	0
Abide in Christ—A.M.	1	9	0
The Lord that healeth thee—Boardman	1	9	0
The night of weeping—Bonar	1	4	0
The rent veil —„—	1	14	0
Daily life—Bourdillon	0	12	0
The odd five minutes—Bourdillon	1	7	0
Lesser lights „	1	9	0
Nature and the supernatural—Bushnell	2	3	0
Sermons on living subjects—Bushnell	4	11	0
Discipleship—Pennefather	2	3	0
Thy first love—Culross	1	9	0
John whom Jesus loved Culross	2	3	0
The Gospel according to Satan—Gray	1	9	0
The fabulous God's pronounced in the Bible—Hauser	3	12	0
Old faiths in new light—Smith	2	3	0
Early Graves—Macduff	3	2	0
The Epic of Kings—Zimmerman	4	11	0
The very words of Christ	0	15	0
The speeches of Mohomed—Lane—Poole	3	2	0

Sunday School Books.

The Sunday School Guide—Gray	2	3	0
„ „ „ Teacher's Mannual	1	9	0
Rills from the fountain of life—Newton	0	15	0
Pleasant hours with the Bible—R.T.S.	1	7	0
Sermons for children—Garbett	0	15	0
Sunday School dialogues—Talmago	0	10	0
The Infant's Class—Reed	0	15	0
The Youngmens Class—Blacket	0	15	0
The Teachers Model—Groser	0	10	0
Talking to the Children—Macleod	2	3	0
My class for Jesus—Montfort	1	4	0
More light—Fleet	0	15	0
Working for Jesus—Dickson	0	6	0
Steps to truth—Stock	1	4	0

A choice collection of Church Services			
„ „ „ „ Sankeys Nos 1 and 2 Combined			
Songs of love and Mercy	1	9	0
Balemans sacred melodies Harmonized	0	10	0
„ „ „ Words only, a dozen	0	15	0
Hallowed Songs—Philip Phillips	1	14	0

Bound Volumes for 1882.

Girls own Annual	4	4	0
Boys own Annual	4	4	0
Ambassador Tracts (200 assorted)	0	10	0
London Tracts (100 assorted 4 page)	0	10	0
Wacthman narrative Tracts	0	10	0
Watton Tracts	1	7	0
Spirit of Jesus	0	5	0
Framsden Series	0	5	0
Blue Ribbon Series	0	5	0
Floral Tracts Packets or Pkts I & II	0	5	0
—„— Gospel Books	0	5	0
Blackdown Tracts (128)	0	10	0
Friendly Greeting Series	0	5	0
Choice Sayings	0	5	0

The attention of the Friends of the above Society, and of the Public generally, is invited to the above selection from the stock of books now on sale at the depot. (Address—The Superintendent.)

A Discount of 10 *per cent is allowed off the prices of English books (except periodicals and those marked nett) when purchases are made within one calendar month to the value of* Rs. 10 *and upwards. Payment either in cash or on presentation of account at the beginning of the month succeeding the purchases.*

Printed and Published by SUMANT VISHNU KARMARKAR at the ANGLO-VERNACULAR PRINTING PRESS, No. 104, Tank Street, New Nagpada BOMBAY.